

STYLING GODLIE
meditations vpon
THE LORDES PRAYER, THE
believe, and ten commaundemen-
tes, with other comfortable meditati-
ons, praters and exercises.

Wherunto is annexed a defence of the do-
ctrine of gods eternall election and predesi-
nation, gathered by the constant marty-
of God John Bradford in the tyme
of his imprisonment.

The contentes wherof appeare in the page
nexte folowyng.

DARK
AFTER



Nowe fyrt prynct by Roulant Hall, dwel-
lyng in gutter lane at the signe of the halfe
Egle and key, the 11. of October 1562.

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TO THE READER.

Here hast thou (good reader) such godlye meditations, praiers and other exercisles of that worthye witnes of god John Bradford, as god by his singuler prouidence hath hereto preserued and now at the length broughte to light for thy comfort and commoditie. Daylye and howerlye was this his exercise, to talke with god by faithfull and hartye meditation and praier with power pearcyng the heauens, and many such godlye exercises dyd he leaue behinde him, which either time hath consumed or elles such as keepe them in store to their owne priuate vse, doe little consider what benefite they withhold from the church of god, whiche if they shall yet brotherly communicate, there shall not lacke good will and diligence to set them abroad. In the meane season, let vs with thankfulnes receyue, reade, and practise these, as meanes to quicken our spirites, to stire vp our dulle hartes to a more feruentre iuocatio of gods holy name. Which howe farre it is frō that it shuld be in vs, and what nedē we haue thereof, if oure deade sensē cannot feele, here may we see and perceiue. Here may we learne to flee vnto god by praier, that we runne not on still with this vnthankfull world, into for-

gete

To the reader.

getfulnes of his great benefites pouered vp
on vs, especially for the libertie of his gospell,
which we (in mucbe mercye restored nowe
vnto vs againe) so vnthankfully receaue, so vn-
godly neglect, so wickedly abuse. God graūt vs
his good spirit to wwork in vs this good work:
to loke about vs in time: to consider our state
past and presēt, as in deed we haue great cause
to do, & so with hartie praier flee vnto god
to prevent the plagues that are at hand,
lest with double woe we find the la-
ter ende worse then the
beginning.

Instructions to be obserued conneirnyng Prayer.

There be myn thynge that pertaine
to the knowledge of trew prayer.

First to knowe what
prayer is. Secondly,
howe manye sortes of
prayer there be. Third
lye, the necessarie of
prayer. Fourthlye, to
whom we ought to pray. By whome
we must pray. Where to praye and
what to praye. The excellencye of
prayer. What we must do that our
prayers may be hearde.

Prayer is a simple, unsained, hum-
ble and ardent openinge of the
heart before God, whererin we ei-
ther aske thys nedeful, or giue than-
kes for benefits receaved. Paul in
yurit to timothe. 1. Chap. calleth
it by twoe sondrie names in one sen-
tence

A godly meditacion.

tence, to witte, p^rayer, supplication, intercession and thanks givⁱng. In latyn, Deprecatio, Obsecratio, intercessio, et gratiarum actio. Wherof the first is for the aduising and preventing of eⁿvil, the second is an earnest and fervent calling vpon god for any thing, whiche is an intercession for other, the third is a praessinge of God for thinges receaved.

Item. There be thre maner of waies how we shal shew our selfe.

Firste publicly, and that is called comune p^rayer; and priuately, as when men praye alone, and that is called privat p^rayer; and howe bothe these two are allowed before god by scripture beareth testimony by the example of all the holpe men and women before and after Christ.

Item. Of the necessite of p^rayer.

Item. Where be all thinges y^eþeþe to pray, firste the commandement of god, secondlie knne in vs, whiche diueth

of the lordes praier,

desueth vs of necessity to god for such
cor, life, & mercy, thirdly our weake
nature being vnable to doe any good
requireth praier to strengheben vs
even as a house requireth principal
pillars for vpholding of it, fourth-
lie the subteltie of the enempe (who
þiustice lurketh in þy inwarde parts,
waſtage to overthowe vs even in
those things which we thynke to be
best done) by þerh vs devenientlye
therewnto.

To whom we ought to prarie.

4. These thinges pertaine to hym
that must be praised unto, first that he
haue such eares as may heare al the
worlde at ones, secondlie that he be
in al places at ones, thirdlie that he
haue such power that he may be able
to helpe, and such mettle that he will
delyuer.

By whom we shoulde prarie

5. Christ only is the way by whom
we haue free access unto the father

A. iii.

and

A godly meditacion.

and for whom our prayers are accepted (our infirmities notwithstanding) without whom all our prayers are abominable. for we can have no place to pray and what to pray.

6. As touching the place where we should pray, sayng al places are one, there is none forbidden; onely the common prayer must be made in what place so ever the congregatioun of Christ doth assemble.

7. What to praye, lyeth in the necessarie of every man: & for as muche as we nedē both spirituall and corporall things, we may boldly aske the both. for as to aske spiritual gistes it is profitable & commaunded, so to aske corporall, it is necessarie and allowed.

Of the excellencie of prayē.

8. The worthines of prayer consisteth in ii. thinges: in the dignite of the commander wha is god the fountayne of all goodnes, who also commaundeth anely good thinges, and in the effect y sole weth it, which

Upon the lorde's prair.
is the obtaininge of what soever we
desire faithfully according to þe will
of God.

What to doe that we may be heare
dones by me in this booke

¶ First we muste put of our owne
rightuousnes, pride, and estimation
of our selues, and put on chris ihis
rightuousnes: secondly, an eas-
iness faith and farnent loue, with the
putting of all ranchoz, malice & en-
emie is required: finally we re-
pentance knitteth þy the knot: ¶
þoþ in it are contained al the
virtues aforesaid in þe
names.

J. Bradford.

A meditation of using of the lidded psalter. Our father.

Genes. i.

Genes. 3.

Gene. 12. 22
23. 24. 25.

Exod. 13. 14
15. &c.

Exod. 19. 10

Heb. i.

1. cor. 15.

Rom. 5.



Our good lord, which madest heauen & earth
the sunne and all that is
therin, together with
thy dearelye beloved
sonne Jesus Christ,
and with thy holy Spytte: Thou the
lame god, which openedst thy selfe
to Noe by thy promisse: Thou the
God of Abraham, Isaia and Jacob:
Thou which broughtest thy people
of Israell forth of Egypt w a migh-
tie hand and a stretched out power:
Thou which gauest thy lawe vpon
mounte Sinai: Thou which spakest
by thy prophets, & last of all in these
latter dayes by thy dearelye beloved
sonne Jesus Christ, whom þ woldest
should be made a second Adam, that
as by þ first we are childe[n] of wrath,
carnall and full of concupisence: so
by him we might be made children
of grace and spiritual, by communis-
cating with him þ qualitie, merites
vertues

of the lordes draier.

vertues, and grace of his fleshe,
through the operation of the holpe
spirit, as he communicated with vs
the substance of ours fleshe in the
wombe of y^e virgin Marie, by the or
peration of the same holy spirit, bei
ng that blessed seede which was pro
mised to Adam, Abraham, Isaao Iac
cob, David, whiche shoulde brouse the
serpents heade, whiche shoulde bring
the blessing on all nations, whiche
shuld raigne ouer thi house for euer,
and mightlye overcome thine and
our enemis, as in dede he did by his
incarnation, nativite, circumcisio,
exile, baptisme, fastinge, tentacion,
doctrine, dedes, miracles, workinges,
agonies, bloudy prayer, passion, death
resurreccyon, and ascension; and yet
he shal dyth by his mediation and in
tercession for vs, and at the length
he will on al partes fully acoplyshe
by hys comynge to Iudgemente,
whiche wil be fode only in y^e twinkling
of an eye, in the blast of a trumpet
and shoute of an Archangell. When
he shalbe senne wþt þousandes of
Saintes & innumerable thousandes

Mat. i.
Luk. i.

Gene. 3. 14.
26. 28. 101
Psal. 89.

2. Reg. 7.
Luk. i.
Psal. 100.

Rom. 8. 2.

Mat. 24.
1. Cor. 15.
1. I Thess. 4.
2. Cor. 5.

A godly meditation

of Angels, all the whole worlde burnyng on fire, and all people that euer were, are or shalbe then standing before his tribunall or judgement seat to render an accompte of that they haue done in thys bodye, be it good

Exod. 32.3; or bad: Thou I say, this god whiche
Psal. 5. art holye, rightuous, trewe, wyse,
Ioch. 2.

Psal 51. pure, chaste, mighty, merciful, good,
Eph. 2. gracieouse, a hater of sinne, an avenger of unrightuousnes etc, woldesse
Genes. 9. 8. that I which am borne in sinne and
Ierem. 17. conceyued in iniquite, which by nature am a childe of wrath (for my hart is so unsearchably euill that
2. Cor. 2. out of it springeth corrupt concupis-
2. cor. 3. sence ; so that the inclination thereto is prone to euill alwaies even scō
and mynde so darkened, that I can-

not perceyue thos things, that be
of god of my selfe, and all the Wyse-
dome whiche I receyue from Adam
naturallye or other wyse assayne
by labour or stude before regenera-
tion: I canot thinke a good thought
muche lesse wylle it sy coasent bin-
to it and least of all doe it) thou I
saye

vpon the lorde's praiere.

sage yet wouldest that I being such
a one, in whom dwelleth continuall
ennemite against thee, that I whiche
am nothinge but styne and unerthat
doorth euel alwaies before thee shuld
call thee and belene thee this godde
father of our loxde and saviour Je-
sus Christ, to be in very dede my fa-
ther; that is, thou wouldest I shoulde
be moste assured, that thou of thyne
owne good will, whiche thou barest
to me wardes before I was, yea be-
fore the worlde was, hast in Christe
chosen me to be thy child, & through
him art become my most louinge fa-
ther, from who I shoulde loke for all
good thinges, & be most certayne y^e
perswaded, that loke howe muche
thou art more then ma, so much thy
idue and fatherlye prouidence to-
wards me passeth the loue & prou-
idence of anye father towardes hys
childe, in louing me, caring how to
help me, prouiding for me, nurter-
sing me, & helping me in al my nedes.
So certaine y wouldest haue me to be
of this, & to doubt of it, doth most vss
please ther, & dishonor thee, as either our father.

Rom. 8.

1 Cor. 10.
1 Tim. 1.1.

Eph. 1.

Eph. 1.

Eph. 1.

We should
be certaine
and with-
out doubt
that god is
pleasithe
thee & dishonor thee, as either our father.

thou

A godly meditation.

The great y were not true, or not able to doe
test dishonour, nor to god
nor to god
is to doubt my father in respect of thine owne
godnes i ch Crist only, but also in re-
spect of my wortynges and deserts.

Causes to And y I shold not wauer or doubt
confirme of thys that thou arte my deare fa-
our saythe ther & I thy childe for ever though
that god is Jesus Christe, it is required in the
our father first commaundement, which sayth

I am y lord thy god, thou shalt have
none other goddes but me: agayne,
thy sonne doth here commandme me
to call thee by the name of father:
moreouer in the firsfe article of my
beliske I professe the same in saying,
I beleue in god the father almighty
besydes this their are manye other
things to confirme me herin, as the
creation and governement of the
world generally, and of every crea-
ture particularly, so al is made and
kept for man and for me, to serue
me for my commoditye, necessitey &
admonition. Againe the creation of
me, in that thou hast made me after
thy Image, haung a reasonable soule,
body, shaps &c. where thou myghtest
have

of the lordes prier.

have made me tode, a Serpent, a
swyne, deformed fratre &c. more conter
thy woderful cōseruacion, nourishing
and keping of me hitherto in my in-
fancie, chyldehode, youth &c. Al these
I say, shoudt confirme my faith of thy
fatherlie loue. But of all things the
spening of thy selfe by thy worde &
promise of grace, made after mans
fall, first to Adam, then to Abraham
Isaac, Jacob, and so to other, being
published by the prophetes frō time
to time, and last of all accomplished
by thy deare sonne Iesus Christ, In
whom thy promises are yea & Amē:
The opening of thy self thus, I say,
in and by Christ, is the most chlyse &
sure certificat, that thou art my fa-
ther for his sake, & I thy deare child,
althrough of my selfe I am most un-
worthie. If thou accordinge to thy
promises, hast not spared thy deare
sonne Iesus Christ, but given hym
to þ death of þ corolle for my sinnes.
Thou wolden he shuld be masse with
our fleshe, and bloude of our bloud
in the wombe of the virgine Marie,
þe operation of the holy Spoule Ephes.
that

2.Cor.1.

John.3.

A godly meditation.

that we by the working of the same
spirit, through the merites of his
fleshe & bloud, might be made fleshes
of his fleshe and bloud of his bloud,
that is, as he hath the substance of
our fleshe & bloud: even so we might
have and for ever enioye in him and
through him, the qualites, vertues
and gifts of rightuousnes, holinesse,
innocencie, immortallitie, and glorie,
wherewith he hath endued our na-
ture in his owne person: so as all
that as now in faith & hope we haue
by same, so in his coming we might
fully enioye them in very dede, so
then shall oure bodies naue vile, be
like to his glorioses body. Herin ex-
pereth thy loue, not y we loued thee
but that y louest vs, & hast giuen thy
sonne for vs: herin doest y comande
vnto vs thy loue, y when we were
yet sinners. Christ thy deuasanne
died for vs, so y nothing shuld sepa-
rate vs from thy loue in christ. Ief.
nether death nor hunger etc. so
when we were enemies, we were na-
corted vnto thee by the death of the
sonne, much more we being reconciled

Chalde

Phil. 3.
1. John. 3

Rom. 5.

Rom. 8.

Rom. 5.

1601

Upon the lordes praiser.

thalbe saved by his life. And y I shuld
not doncht herof, but certeinly be per-
suaded all thys to pertayn to me,
where I myghte haue been borne of
Turkes, longe woldest I shoulde be
borne of Christian parents, brought
into thy churche by baptisme, whiche
is þ sacrament of Adoptiō, and re-
quireth faith as wel of remission of
my synnes, as of sanctification and
holines, to be wrought of thee in me
by thy grace and holy spirit. Whereso-
myghte haue been borne in an ig-
norant tyme and region, woldest I
I shuld be borne in this tyme and re-
gion, whereto is more kno wledge re-
veled, then ever was here or in ma-
ny places is. Whereso I myghte have
been of a corrupt iudgemente, & entan-
gled with many errors, forþ of
thy goodness, as thou hast reformed
my iudgemente so doest thou keepe
it, and noys for the same iudgemente
so sake doest thouchalse somewhat
by the crosse to try me. By al which
thinges I shuld confirme my saythe-
ing of thys, that thou always haſt
been, art, and wylte be for ever
my

What bap-
tisme is &
what it re-
quires.

A godly meditation.

my deare father: in respect wherof I
shoulde as certainte of saluation
of thyne gracie and of heauen for e^r y^e
mercy be thankfull, cast my whole
cōfesse on thee, trust on thee, and call
vnto thee, with vnsupperable certainte
hope for all thynges I haue y^e wanted:
swas it that God in y^e whom hast agin me done this
god is our benefite to be a by childe vnde seruynge
father.

vnde sacerdotis in my behalfe, shalpe and
onely in respect of thine o wyr goddes-
nes and grace in Christ, but at this
time I shoud doubt of vnlawful shoule
I but hope certainelie that nothing
proffitable to me can be denied; in y^e
r̄ht power is thine a good shi good
will is declared in a booyng me, so
nothing can be finally wanting unto
which may make sompme weale (for
y^e shoud improue thy power to be almighty)
in y^e wheras my deffense
already declared wheras my deffense
requytereth to be leuen in the b^r father
almyghtie, in consideration wherof
I shoulde in all thynges behau my
self as a chld, resope in thee, prouide
thee, trusse in thee, leate thee to the
thee, loue thee, call upon thee. But

vpon the lordes praier.

But alas how heauie barked am I:
How vnthankfull am I: Howe full
of vnbeleife, & doubtinge of this thy
riche mercie: Howe little doe I loue
thee, feare thee, call vpon thee. &c.

Oh be mercifull vnto me, forgyue
me good father for thine owne sake,
and graunt me the spirit of thy chil-
dren, to reuele thy self vnto me, and
Jesus Christe thy deare sonne oure
lord, by who we are made thy chil-
dren, that I may truly knowe thee,
hartely loue thee, faithfully hange
vpon thee in al my nedes, with good
hope call vpon thee, render faithful-
ly this honour to thee, that thou art
my god & father, & I thy deare childe
through thy grace in Christ, and so
alwates be endued with an assured
hope of thy goodness, and a faithfull
obedient hart in all things to thy ho-
ly will. At thy hands and from thee
as I must loke for al things, so come
I vnto thee and praye thee to gyue
me these thinges whiche thy deare
children haue, and thou requestest of
me, that I might come & aske them
of thee, as now I doe through Jesus

W.i. Christ

A godly meditation

Christ our lord.

As by this word (father) I am taught
to glory of thee and in thee , and all
that euer thou hast (for thou art who
ly mine, my lord, my god, my fathet)
so by this word (Our) I am taught to
glory of all the good, that al & every
of thy seruants that euer were, are,
or shalbe, had, haue, and shall haue.
For now I am taught to beleue , þ
thou hast called me into the commu-
nion of thy churche & people, whom
hereby I perceiue þ hast commaun-
ded, to be carefull for me , as for the
selues, and in all their p[re]ayers to be
as mindful of me, as of themselues.
Againe as by this word (Father) I am
taught to remēber & render my due-
tie I owe to thee w[or]ds, faith, loue
feare, obedience &c : so by thy wordes
(our) I am taught my dutie towards
thy people to be carefull for them &
to take their sorow, pouerty, & affli-
ction &c as mine owne: and therfore
to labour to helpe them in hart and
hand, after my vocation & habilitie,
utterly abhorring all pride, selflous
arrogancie, & contempt of any . By
reason wherof I haue great cause to

vpon the lordes praier.

lament & to retrayse . To lament be-
cause I am so farre frō consideratson,
much more frō doig my dutie to thy
people in thoughts, words, oʒ dedes.
To retrayse , because I am called of
thee, & placed i the blessed societie of
thy saints , & made a mēber & citizen
of the heauenly Jerusalem, and be-
cause thou hast giue in commaūde-
ment to all thy church to be as care-
full for me , as for themselues.

But alas howe farre am I hererfrō?
As I am giltie of vnhankfulnes for
this thy calling me into the blessed
comunyon of thy deare sōne, & chur-
che, yea of thy selfe: so am I giltie of
selflone, vnmērcifulnes, pride, arro-
gantie, forgetfulnes, cōtempt of thy
chilozien: for els I could not but be o-
therwise affected & otherwise labour
then I do. Oh be mercifull unto me
good father, forgiue me, & graūt for
christs sake , that as my tonge sou-
deth this word(our) so I may in hart
fele the true ioye of thy blessed com-
munyon, and the true loue & cōpas-
sion whiche thy children haue and
fele towards ther brethen , that I

W. II.

mag

A godly meditation.

may reioyse in all trouble, in respect
of that soyefull communion: that I
maye denye my selfe to honour thy
children vpō earth, and endeuer my
selfe to doe them good for thy sake
through Jes^t christ our lord. I come
onely to thee to giue me that which
I cannot nor muste not els where
haue, and thou requirest it of me, þ
therefore I shuld as thy childe come
and craue it to thy glory.

Whiche art in heauen.

Aþ by these words (Oure father) I
am taught to glorie and reioyse
for the blessed cōmunion whiche
I am called to w^t thee, deare father,
with thy Christ, and with thy holye
church: so also am I heare taught by
these words (Whiche art in heauen) to re-
sjoyse in respect of the place and bles-
sed Joyes, wherunto at the length
in thy good tyme I shall come. For
now I may perceue, that as heauen
is thy home, so is it mine also, being
(as I am) thy child through Christ,
although heare for a tyme I am bo-
dely

vpon the lordes praier.

dely on earth and in nissere.

Againe by these wordes (which arte
in heauen) I am admonished, not one,
ly to discetne thes from earthly fa-
thers, and to knowe how that thou
art almighty, present in all places,
and of most puritie, to confirme ther-
by my faith, to be prouoked þ moze
to feare thee, to reverence thee &c:
but also I am admonished to ludge
of thy fatherly loue by heauenly be-
nefites, and not by corporall simply
and aloneley, for often times the wic-
ked prosper moze in the wrold, and
haue more wroldly benefites, then
thy chldren. So that by this I see
thou woldest pul vp my minde from
earth and earthly things, to heauen
and heauenly thinges; and that I
should fee further by corporall be-
nefites, thy heauenly prouidence for
me. For if þ place me thus on earth
and thus blesse me as thou doest &
hitherto hast done from my youthe
up, in that thou art nothing so care-
ful for my body as for my soule, how
wold I but thinke much of thy pro-
vidence for it in thy home, where is
W. iii. such

A godly meditacion.

such glory, as þ eie hath not sene &c.
of whiche thinges, these corporall be-
nefites of thine, givien me on earth,
should be as it were inductions, and
the taking of them away, admonisi-
ons to be more mindesfull of perma-
nent thinges, and lesse mindesfull of
transitorie thinges.

By reaso hereof I haue great cause
to lament, and to reioyce. To lament
because I am so earthly minded, so
little desirous of my home, so vntanke-
full for thy prouidence, and faderly
correction here on earth. To reioyce
because of my home, and the greates
glory thereof, because thou doest so
provide for me here, because thou
doest so correct and chaste me &c. but
alas I am altogether a wretch, earth-
lie & vntankful, not onely for these
corporall benefites, health, ryches,
frendes, fame, wisedome &c: for thy
faderly correction, sicknes, tempta-
cion &c: but also for thy heavenly be-
nefites, for Christ Jesus, for the pro-
mise of thy spirit, for thy gospell &c.
þea euuen for heauen it selfe and thy
whole glorie, as the Israclites were

for

Upon the lordes prayr.

for the land of Canaan, & therefore
never enjoyed it but perished in the
wildernes. I am proude in prosperit
tie and forget thee, waxing secure &
careles . &c. I am impacient in the
crosse, and to much consider worldly
discommoditie. Oh deare father for
giue me , so thy Chrestes sake all
mine unthankfulnes , loue of thys
world, contempt and oblidion of thy
heauenly bensutes, and graunte me
thy holy spirit, to illuminate the eies
of my minde with the light and true
ly knowledge of thy presence, power
wisdom, & goodnes in thy creatures,
but specially in christ jesus thy sonne,
& so by the same spirit enflame mine
affections, that I may desire nothing
in earth but thee, and so be present
with thee, that my conuersacion may
be in heauen continually. Frō wher
ce graunt me stil to loke for the lord Col.3.
Jesu, to make this my vile body like Phil.3.
vnto his owne glorious and immor
tal bodye, according to his owne po
wer by whiche he is able to doe all
things. As þ hast giuen me to be thy
childe : so I praye the givis me these
things which be þ properties of thy

A godly meditacion.

child;e giuen frō h̄ in thy good tyme.

Hallowed be thy name.

Thy name is that wherby thou art knownen: so names serue to discerne, and knowe one thinge from an other. Nowe though thou art knownen by thy creatures, yet in this our corrupt estate, thei serue but to make vs excuseles. Therfore properly, most liuely, and confortably þ art knownen by thy holy woorde, and specially by thy promise of grace, and freely pardoning and receyving vs into thy fauour for ch̄rist Jes̄ sake.

For the which goodnes in Christ, þ art praised & magnisfied, accordinge to thy name, that is, so much as mē How gods know thee in Christ, they magnisfye name is ha thee, & praise thee, which here thou talkest halowing or sanctifieng: not that thou arte the more holye in respect of thy self, but in respect of mē: who the more they knowe thee, the more they cannot but sanctify thee, that is, they cannot but as in them selues by true faith, loue, feare, and spiritual seruice, honour thee: so also in their outwardē behauour and words,

Rom. I.

Psal. 42.138

vpon the lorde p[re]t[er].

wordes, they cannot but live in such sorte, as other seeing them, maye in and by their holines & godly conuer-
sation, be occasioned, as to know thee so to sanctify thy name accordingly.

And therfore thou settest forth here
vnto me what is the chiese and desyre of
principall wylle and desyre of thy gods chil-
dren and people, namelye, that
thou in Christe mightest be truelpe
knowen and honored bothe of them
selues, and of others inwardlye and
outwardly. By reasō wherof easely
a man may perceue by the contrary,
þ the greatest sorrow & gressa thy peo-
ple haue, is ignoraunce of thee, falle
seruice or religion, and wicked con-
uersation. Against the whiche they
pray and labour diligently after their
vocations, as they for the obtaining
of the others, both to others and to
them selues, doe take no smal payne
in praser, studie, and godly exercise.
By reason hereof I se that I am far
from this desyre and lamentation
which is in thy children: I see myne
ignoraunce of the true knowledge
of thee and thy name, for ells it had

The gre-
atest greite
of goddes
people.

Our igno-
raunce.

B. b. not

A godly meditation

Our greatest
accide.

Our peruer-
sittie.

Gods loue

not neded thee : so by thy knarde to
haue reuelid thy self: I see also myne
ignoraunce of the excellencie of the
same. For els woldst þ not haue told
me, that the sanctifinge of thy name
is the chiesest thing, þ requirest of e-
very man. Again I se my great want
of holnes, so els thou nedest not to
teach me, to seke & pray for þ I want
not. Moreouer I se my great peruer-
sittie, whiche woulde not seke at thy
hands for sanctification, although I
se my ned therof. For els þ woldest
not have comauanded me to pray for
it, if I seinge my want, wolde haue
prayed vnto the therfore. Last of al I
see thy wonderfull goodnes, whiche
wilt vndoubtedly giue vnto me sanc-
tification & holynes : for þ woldest
not that I shuld aske for that thing
that þ wilte not giue me. So that I
haue great cause to lament and re-
joyce. To lament, because I am so
farre from this desire and lamenta-
cion, which thy chyldren haue : also
because of my ignoraunce, pouertie
peruersittie, unthankefulnes &c. but
most of all because thy holye name,
word,

Upon the lordes p[re]ayer.

word, and religiō is so blasphemēd
both in doctrine and in living of ma-
ny, especially in thys tēakme. To
rejoyce I haue greate cause, for thy
exceding goodnes and mercy, whiche
woldest so disclose thy selfe by thy
workes, word, & gospel: whiche wol-
dest opē these things thus vnto me
and also giue vnto me & other sanc-
tification in thy sight by faithe; & in
the sight of men by purenes of life &
godly conversation. But alas I doe
hartely neither the one nor y other,
that is lameē or rejoyce: as þ father
which serchest my hart doest righte-
well know. Oh be merciful vnto me
and forgiue me, yea giue me, of thin
owne pitie, thy holy spirit, to reuele
& opē to my mind effectually my mi-
serable estate & condicōn, my igno-
raunce, peruerſitie, & my carelesnes
for thy true honoꝝ & dishonoꝝ in such
sort, y I may hartely lament these e-
nills, & haue them pardoned & taken
frō me through iesus christ our lord.
Againe good father give me þ same
thy holt spirit to reuele to me thy na-
me, word, & gospell, y I maye lively
knowe

A godly meditation

I thee, unsafinely loue thee, hartely obey thee, and aboue all thinges desire and labour by all meane's lawfull that al godlines in doctrine and conuersation may be exercised both in me and in all others, for whom y^e woldest I shuld pray.

Heare thinke vpon the state of religiōn, and the life of the professours of the gospell, that you may lament some, pray for some, and glorie thankes for some.

Let thy kingdome come.

Thy kingdome is in. It. sortes to
Gods kingdome in re
spect of his power. Universally and
particularlly. Universally accor
ding to thy power, wherewith thou
gouernest all thinges every where,
in earthe, heauen, hell deuilles, An
gells, men, beasts, foules, fishes, &
all creatures animate & inanimate,
sensible and insensible. Of this king
dome spake David when he sayde:
thy kingdome ruleth ouer al. Parti
cularly thy kingdome is to be consi
dered according to thy grace where
with

vpon the lordes prائر.

with thou raignest ouly in thy churche and elect people , ruling and gouerning al & euery mēber of thy churche to thy glory & their eternal comfort: not that out of this church I exclude thy power (so as therewyf thou defendest thy people, so thou punishest thy enemies) but because thy grace is specially cōsidered, being (as it were) the verye keper that kepeth and guydeth thy people . The tyme wilbe when this kingdome of grace and power, now being as distinge, shalbe united & made one kingdome of glory: whch wilbe when Chryſt shal giue vp his kigdome into thyne handes , that is in the resurrection, whan deathe the last enemye shalbe subdued, and thou shalt be all in all. In the meane season this kingdome of grace is miraculously & mightely propagated , enlarged , and gouerned by þ true ministerie of thy word heare is cō and sacraments, thorow the woz serued and king of thy holy spirite. And this is enlarged. the meane and way, wherby as thou diddest firſte plante, so doest thou enlarge, amplifie and p̄ſſerue þ same.

Gods king
dome in re
ſpect of his
grace.

Gods king
dome in re
ſpect of his
glorye.

How gods
kingdome
heare is cō
serued and
enlarged.

This

A godly meditation.

This kingdome of grace began, continued, & enlarged by the true preaching of thy gospell and ministratio-
n of thy Sacramentes, is the thyng
which Christ teacheth here thy chil-
dren to pray for, that it might come,
that is to say, that thy gospel might
so mightely, purely, & plentuously
be preached (maugre the head of all
thyne enemies) that the numbre of
thyne elect might be brought in, and
so the kingdome of thy glory myght
appere. So that as I see thy children
desire, pray, & labour, y thy gospel
might be truely preached, hard, and
liued in themselues, & in others: so
they lament the not preaching & re-
fusing, the not liuing & vnbelieving
thy gospel: yea they lament the linc-
ring of the coming of thy christ, for
in his coming they know they shalbe
like vnto him, and having this hope
they purifie theselnes as he is pure.

v. John. 3.

Our igno-
rance.

By reason hereof I see first that I
am farre from this desire and lamenting,
whiche thy chldren haue, I see
my ignorance of thy kingdome and
power euery wher, of thy grace only
in thy church, & of thy gloze, when

vpon the lordes praier.

all the enemys of thy grace shalbe
cast downe, & thy glorie and power
shall embrace eche other. I se my ig-
norancie how acceptable a service to
thee is the true preaching & the hea-
ring of thy gospell: for els þ hadst not
needed to haue placed thys petition
nert to the petition of the sanctifying
of thy name. Againe I see here my
vnhablenes to enter into thy kyng^{our nede}
dome, and to attayne to it. For ells
what nede shuld I haue to praye for
that to come from thee, which other
wise maye be atcheued. Thirdly I ^{our peruer-}
se also my peruersitie, & contempt of ^{sitic}
thy kingdome & grace. For althoug^b
I se my want, yet I wold not desire
thy kingdome to come, if þ diddest not
commaunde me to praye so: for yf I
wold haue prased for it, þ woldst not
haue comanded me. Last of all I see gods good
thy goodnes, which wilt bringe thy ^{nes.}
kingdome, & that as generally by se-
ding forth ministers to preach trut^h:
so particularly by regenerating me
more and more, and by geuling me as
grace here, so glorie els where: for
thou woldest not I shoulde praye
for that, whiche thou wylte denye.

A godly meditation.

So that I haue great cause to lament
and reioyse . To lament because of
my miserable estate and condition,
because of my sinne, ignorance, re-
bellion, peruersitie, Satans power,
contempt of thy grace, thy gospel &
ministerie , here or ells where . To
reioyse because of thy goodnes and
great mercy, which hast brought me
into thy church, kepest me in it, and
wylte doe so still : also because of the
Ministerie of thy worde and Sacra-
mentes, by which the holye ghost is
and wilbe effectuall : and finally be-
cause of þ great glory, whervnto þ
hast called me, & now wylt gine vnto
me, asking the same. But alas how
vntthankfull I am & sorowles, lord
thou knowest for my hart is not hid
from thee &c . Oh be mercifull vnto
me and forgiue me, good father, and
graunte the spirit of thy chldren,
to reueale vnto me my ignorance
of thy kingedome , my pouertie and
peruersitie, that I maye lament the
same, and dally labour for thy helpe
and thy holy spirit, to supprese the
kingdome of sinne in my self and in
others

vpon the lordes praiers.

others. Againe graunt me that same
thy holy spirit to reveale to me thy
kingdome of powre, grace, and glo-
ry, to kindle mine affections, to re-
generate me more & more, to raigne
in me, as in a pece of thy kingdome,
to giue to me to desire, to pray, and
to labour for thy kingdome, both to
my selfe and to others effectually, to
thy glory, & to assure my conscience
of thy goodnes, that thou wylt giue
me grace, and glory &c.

Here cal to mind the state of the mi-
nisterie & ministers, the light and
life of gospellers, therrours & heres-
ties which mē be entangled withal.

Thy will be done.

AS thy power is infinite, so is thy
wisdom accordingly. Wherby
as we maye perceyue, that no
thinge is or can be done against thy
power, or otherwise then by it: so is
there not no: cannot be any thinge
done against, or otherwise, then by
the thy omnipotent & secret will, whiche
is alwaies, as thou art, good holie,

Gods om-
nipotent
wil unkno-
wen & un-
reuelled.

C. i.

and

A godly meditation

and susse, howe far so ever it seeme o-
therwise to oure folishe reason and
indgemēt. And therfore here we are
taught to pray that thy will may be
done here wythoute synne on mans
behalfe , as it is on the Angells be-
halfe in heauen.

Gods wil Againe so; as much as thou art in-
reueled & comprehensible of thy selfe as well
knowēd. concerning thy power as cōcerning
thy wisdome, we may not according
thereto search thee, but rather adore
and worshippe thy maiestie, & trem-
ble at thy Judgements and works,
and therefore praye alwayes, that
we maye be content with thy wil,
and be borome thereto . And soz as
much as thou hast reuealed to vs so
muche of thy wyll in thy word wri-
ten as is necessarye so; vs in thys
life to know , yea as we can attaine
vnto, and a lytle further: we ought
to take all thynges done there a-
gainste as synne and transgres-
syon , althoughe thou canste vs
the same synne to serue thy prouy-
dence. Of the which prouidence we
can not no; maye not Judge further
then

vpon the lordes praier,

then thou hast & shalte open it vnto
us. So that this petition (Thy will be
done) is not simple to be vnderstand
concerninge thy omnispotent wil vnt
reueled, against the whiche nothing
is now can be done, but rather concer
ning thy will reueled in thy lawe &
gospel, the whiche thou here teacheſt
me that we ſhuld deſtre, not only to
know it, but also to doe it, and that
in ſuche perfeſion & willingnes, as
it is in heauen. The whiche thinge I
perceiue hereby that thy childre doe
deſtre dally in & for themſelues and
others, & do lament the contrary, in
whōſoever it be, ſo that often their
eyes gush out with riuers of teares
because men kepe not thy lawes. Pſ. II.

By reason hereof I ſee that I am
farre from the ſyghes and teares
of thy people . I ſee my ignoraunce. Our igno
rancē of thy wyl yf thou hadefte not rauncē,
opened the ſame by thine owne
mouth. I ſee wif ignoraunce, how ac
ceptable a ſeruice obedyence to thy
wil is, and therfore doest y place this
C. II. peticon

A godly meditation

pettition amonges the syrft and con-
tinual desires of thy chldzē. Againe
I se my pouertie in godly obediēce,
whch had neve to be taught to pray
for it, therby to signifie vnto me my
want and vnhabfslite to attayne it,

Our nede

but by thy gift. Thirdly I se my dis-
obedience: soz els never woldst thou
haue comaunded me to haue prayed
for the doing of thy will, if I seinge
my want, wold haue prayed so.

Our disobe-
dience.

Last of all I se thy goodnes, whiche
wilt gne to me and others to obey
thy will: that is , to loue thee wyth
al our harts, to loue our neighbour
as our selues, to die to our selues, to
lue to thee , to take vp oure crosse
and to followe thee, to beleue, to re-
pent &c: for ellis thou woldst never
haue bidden vs, to pray for a thinge
whch we shuld not loke for.

So that I haue great cause to lament
and rejoyce. To lament , because of
my miserable state and condittion,
because of my sinne, ignorance, po-
uertie, and peruersitie , also because
thy will is euerē where either not
knowen, or contēned, and Sathan's
wil

Upon the lordes praier.

will, the will of the world, and of the
fleshe readily obeyed. To rejoyce I
haue great cause, for that thou haft
opened thy selfe and will vnto man-
kind, for that also thou peculiarily
hast taught me these things, and be-
cause also thou wylt graunt me grace
to doe the same. But alas bothe hym
thankfull I am, and how hard bas-
ted, thou Lorde doest knowe. Oh be
mercyfull vnto me and forgyue me.
I pray thee gracieuse god graunt me
thy holy spirit, to reveale to me my
ignorauice of thy will, my pouertie
and peruerstie, that I may haue shyn-
bewayle it &c; and by thy helpe and
woorking of the same spirit may sup-
presse the will of the fleshe. Agayne
graunt me thy holy spirit, to redeite
to me thy will declared in thy lawe
and gospel, that I may truly know
the same, and endauore so my affec-
tions, that I may will and loue the
same, in such sort, that it may be my
meate and drynke to doe thy wyll.
Here tal to minnes the x. comande-
ments of god particularly or gene-
rally, what therin he requireth, and

C. iii.

praye

A godly meditacion.

praye for the same particularlye as
you se your nede, & that not only for
your self but also for other.

Praye for patience to suffer what
croſſe soever god shal laye vpon you,
& pray for the that be vnder þer croſſe
that they maye be pacient: þaþe for
spirituall wisedome in every croſſe
peculiarlye, & þe publike, that you
may see and loue gods will.

¶ Give vs this day our daily bread.

Bread.

Gyue.

Bp. Brede the foode of the bodye,
Dis understande all thynges necessarie
for thy corporall life,
as meate, drinke, healeþ, & suc-
cess in vocayon &c. By this word
Gyue we shoulde understande, that
not onely sp̄iȝtuall thynges, but
also corporall benesynes are goddes
free gyftes, and come not for our
worthyness, or traueyle taken
but the same, althoughe ours
traueyls be often tymes meanes,
by the whiche god doth gyue corpo-
rall thinges.

By

Upon the lordes praier.

By dailye is vnderstande the con-
tented mindes of thy childdren wyth
that whiche is sufficient for the pre-
sent time, as havinge hope in thee,
þ they shal not want, but daily shal
receyue at thy handes plentie and
nough of all thinges. By this word
our, is as wll vnderstande publike our.
benefyces, as peace in the common
weall, good Magistrats, seasonable
wether, good lawes &c: as particu-
lar benefites, as be childdren, health
name, successe in the workes of our
vocation, &c. And besides this, by it
we shuld se the care ruyne for corporal
thinges, whiche thy childdren haue for
other's as wel as for themselves.

So that here I may learne how far
I am fro that I shoulde be, and I see
thy childdren are come unto. I se my
ignoraunes also, how that as spes-
tuall thinges do come from thee: so
doe temporall thinges: and as they
come from thee, so are they conser-
ued and kepte of thee. And there-
fore thy childdren are thankfull
and looke for theym as thy meare
giffes, notwithstandinge

A godly meditacion.

the meanes whiche they vse if they
haue them. How he it they vse them
but as misanes, for except y wolle
therwith, all is in baine.

Psal.117.

Againe here I am taught to be con-
tent with sufficient for the present
tyme, as thy children be, which haue
the shourtnes of this life alwaies be-
fore their eyes, and therfore they
ask but for daily sustenance, know-
ing this life to be cōpared to a day,
yea a watch, a sounde, a shadow, &c.
Moreover I may learme to se the cō-
passion and brotherly care, thy chil-
dren haue one for an other. Last of
all here I may see thy goodnes, whi-
ch as thou wilt geue me all thinges
necessarie for this life (or els y wol-
dest not bid me aske &c) so thou com-
mandest all men to praye and care
for me, and that bodily, much more
then if they be able, they are coman-
ded to help me both my hodie & soule.
By reaso wherof I haue great cause
to lament and reioyce. To lament
because I am not so affected, as thy
children be, because of my ignorance
my ingratitude, my peruersitie and

Upon the lordes p raiers.

contempt of thy goodnes, and of the
necessitie of thy people, whiche alas
be in greate miserie , some in exile,
some in prisone, some in pouertie, sick-
nes . &c . To rejoyce I haue greate
cause , because of thy goodnes ; in
teaching me these thinges , in com-
maunding me to aske what soever
I wante , in geuinge me so manye
thinges vnasked, in keping the be-
nefites gauen me, in commaunding
men to care for me, to praise for me,
to helpe me, &c . But alas, how farre
I am from true lamentacion and re-
tysing, lorde thou knowest . Oh be
mercifull vnto me, and help me, for-
geue me , and graunte me thy bothe
spirit, to reueale to me my nede, ig-
norance, great ingratitude, & con-
tempt of thy mercies & thy people,
and that in such sorte , that I might
hartely lament and bewaile my mi-
serie, and throughte thy goodnes be
altered with thy people, to mourne
for the miseries of thy children , as
for mine owne.

Againe reueale to me thy goodnes
(vere father) euē in corporall things

C. b.

that

A godly meditation

that I maye see thy mercy, thy presence, power, wisedome, and righteousnes in every creature, and corporall benefites, and that in such sort, that I maye be thoroughly affected, truly to reverence, feare, loue, obey thee, hange vpon thee, to be thankfull to thee, & in all my nede to come unto thes, not only when I haue ordinary meanes by the whiche thou commonly workest, but also when I haue none, yea when al meanes and helpe are cleane against me.

Here remēber the state of your chil-
dren, and familie, also your parents
neighbours, kinse folkes, also your
frendes, contrey, and magistrates
etc: as you shall haue tym thereto
and by goddes good sp̄itite halbe
prouoked.

¶ Forgiue vs oure debtis, as we forgiue them that are debtours vnto vs.

Debtes.

B⁹ oure Debtes are vnderstande,
not onely things we haue done,
but

upon the lordes p[ri]ere.

but the omission and leaving undone
of the good things we ought to doe.
By oure, is not onely understande
the particular sinnes of one, but al-
so generally the sinnes of al and eue-
ry one of thy church.

By forgyu[n]es, is understande free Forgeue-
pardon and remission of synnes, by nes.
the mercies and desernes of thy vere-
sonne jesus Christe, who gaue him
self a ransome for vs.

By oure forgeuing of other mens
offences to vs warde, is understande
thy good wyll, not onelye that it
pleaseth thee that we shoulde live
in loue and amytie, but also that
 thou wouldest haue vs to be certayne
of thy pardonyng vs of our
synnes for as certayne as we
are that we pardon them that of-
fende vs, so certayne shoulde we
be that thou doest pardone vs:
whereof the forgeuing our trespass-
ses is (as it were) a sacrament un-
to haue vs to vs, and to haue us to
the

Our.

As we for-
giue &c.

A godly meditation.

to se that thy chldren, althoughe by
imputation they be pure from sinne
yet they acknowledge sinne to be
remaine in them, and therefore doe
they pray for the remissio & forgiveness
nes of the same.

Againe I am taught hereby, to see
how thy chldren doe consider & take
to hart, not only the euells they doe
but also the good thy leue vndone.
And therfore they praye thee harte-
ly for pardon.

Moreover I am here taught, to see
that thy chldren are carefull for o-
ther me, and for their trespasses, and
therefore praye, that they myghte be
pardoned in saing, our synnes, and not
my synnes.

Besides this I am taught here to
see, how thy chldren not onely for-
gave all that offendē them, but also
pray for the pardoning of the offen-
ces of their enemies, and such as of-
fende them. So farre are they from
maliciousnes, pride, reuengement &c.
Last of all I am taught to see how
mercifull thou art, whch wilst haue
me

vpon the lordes praier.

e by me to aske pardon: wherof thou wol
nne best that we shuld i no point doubt,
be but be most assured, that so þ Christ's
dou take thou herest vs, and that not on
enly for our selues, but also for manie
others, so þ doest not commannde
see us to aske for anye thinge thou wilst
ake not geue vs.

By reason whereof I haue greate
cause to lament, and reioyse. To la-
met because of my miserable estate,
which am so farre from these affecti-
ons, that are in thy chldren: whch
am so ignoraunt & careles of sinne,
not onely in leauing good vndone,
but also in doing euil, and that das-
sie in thought worde and dede &c. I
speake not of my carelesnes for o-
ther folkes sinnes, as of my parets,
chldren, familie, magestrats &c nei-
ther of the sinnes of them, to whom
I haue genen occasion to sinne.

To reioyse I haue great cause, be-
cause of thy mercy in opening to me
these things, in comandinge me to
praye for pardon, in promisinge me
pardon, and in comandinge others
to pray for me. I ought surely to be
per-

A godly meditation.

perswaded of thy mercy, though my sinnes be innumerable. For I se not onely in this but in euery petition holwe that every one of thy churche praiereth for me: yea christ thy sonne who sitteth on thy right hand, praiereth for me &c. Oh deare father be merci-
full unto me, and forgyue me al my sinnes, and of thy goodnes geue me thy holy spirit to opē mine eies, that I may se sinne, ȳ better to know it, ȳ moxe truly to hate it, & most earnestly to striue against it, & that effectual-
ly both in my selfe, and others.

Again, graunt me the same thy ho-
ly spirit to reuele unto me the reme-
die of sinne by christ only, & to worke
in me faith, to embrase the same thy
Christ and mercies in him, that I
may henceforth be endued with thy
holy spirite more & more to beginnes
and obey thy good wil continually,
& to encrease in the same for ever.

Praye for
thē to whō
you haue
geuen any
occasion
of sinne.

Here call to mind the special sinnes
you haue committed heretofore. Re-
member, if you haue occasioned any
to sinne, to praye for them by name:
remēber that gods lawe shuld be so
deare

vpon the lordes praier.

my
dere vnto vs y the breaking thereof
in others , shoulde be an occasion to
make vs to lament with teares &c.

Leade vs not into tentacion.

B Ecause of our continuall & great
infirmities, because of the greate
diligence & subtleties of our ene-
mies, and because þ art wont to pu-
nisse sinne w sinne (which of all pu-
nishes is þ greatest & most to be feared) In this petition þ wouldest
haue thy chldren to haue þ same in
remēberaunce, & for a remedy hereof
þ hast appointed praier. So that þ on
ly cause why anie are ouercome & led
into tentation, is for þ they forget,
what they desire in þ petition going
before this: whch shuld be never out
of their memorie, to prouoke thē to
be more thākful to thee, & more vi-
lant & heedie herafter for falling in-
to like perills. For which to be auot-
ded, þ doest most graciously set forth
a remedy, in comādinge vs to pray
after pardon for oure sinnes past, for
thy grace to guide vs, so that we be
not ledde into tentacion, but might
be delyuered from euyll. And be-
cause thou wouldest haue all thy
Remedie a
gainst euell
is praier.
Our sinnes
should not
be forgot-
ten of vs, if
we wolde
haue them
forgotten
with god.
Commodi-
ties.comig
by remem-
bring oure
sinnes, be
thankful-
nes, rigy-
lancy and
gētlenes to
offenders.

A godly meditation.

Whyc we childre to hange wholye vpon thee,
pray not suffer vs
not to be ledde. &c.
to feare thee onely, and only to loue
thee, thou doest not teache them to
praye, suffer vs not to be ledde, but
leade vs not into tentation, that (I
say) they might onely feare thee, &
certainly knolv that Sathan hathe
no power ouer so much as a pigge,
but what soever thou geueste vnto
him, and of thy secret but most iuste
iudgement doest appoint him to vse,
not as he will (for then we were all
lost) but as thou wilt, which canst
wil nothing, but that which is most
iust. As to geue them to the guidig
of Sathan, which wil not be guided
by thy grace, as y diddest Saul &c.

Occasions Occasions to euell are in two sorte
to euell in tis. One by prosperitie & successe,
ii sorts. another by aduersitie & the crosse &c.
the euells coming of successe, com-
monly are vnhankfulnes, p̄id, secu-
ritie, & forgetting our selues, forget-
ting of others, forgetfulnes of god,
of our mortalitie &c. The euells co-
ming of aduersytie, commonly are
impatience, murmuring, grutching
dispayring, contemning of god, flat-
tering

vpon the lordes praiet.

tering of men, stealing, lieng &c, Whan
manye other euells, wherto tenta-
cions will entise a man that is leste-
te to him selfe: whereas to one that is
guided with gods spirit, tentacions what temp-
are but trialls to the glorye of god, tations are
comfort of the tempted, and edifieng to the god
of thy church. But as I saled, yf a ly, & what
man be left alone, tentacions entise they are to
even to the deuyll hym selfe. And the wicched
therefore thy childdren pray to be de-
fended from euill; understandinge
thereby Sathan him self, the solver
and supporter of all euell. And this
thy childdren doe aswell for others,
as for them selues. So that I maye
leathe hereoit many good thyngs.

Item to remembur often our infir-
mitie and weakehes, and the dann-
gerous estate we stand in in the re-
spect of our fleshe, of the world which
is full of euill, of Sathan which se-
keth to sike vs and as a rozing lion
to destroy vs, & of our sinnes, which
deserte all kindes of punishments
and correction: that I mighte with
thy childdren feare thee, watch, pray
and desire the daye of redempcion
D. i. from

A godly meditation
from all euells.

Againe I may learne here, that to
auoide all daūgers & euell, is not in
þ power of mā, but only thy worke.
By reason wherof I shoule consider
thy great goodnes, whiche hitherto
hast kept me frō so many euells, both
of soule & body, yea of name, goods
&c: as thou hast done in my infancy,
childhode, youth, middle age &c.

Thirdly I may learne here, that I
shulde be careful for others, both that
they might be deliuered frō these e-
uell, & that they might be preserved
frō tentatiō, & from being overcome
in the same, and therfore þ teacheſt
me to pray, not deliuer me frō euell
simply, but deliuer vs from euell.

Last of all I am taught hereby, to
see thy goodnes towards me which
wilt deliuer me from euell, and frō
being overcome in tentations. So I
thou woldst not haue me to aske for
that, which I shoulde not loke for; al-
thy handes certaintely. By reason
wherof thou woldest haue me to bin
in a certaintie of saluatid, for euer.
For ells I cannot beleue my prayere.

vpon the lordes prair.

to be heard, if that finallye I shoulde
not be deliuered from euell.

And therefore thou toynest hereto Thine is
a geuinge of thankes, whiche with the kyng-
thy Church I shoulde saye (For thine is dome. &c
the kingdome, thine is the power, thine is the
glorye for euer)

By reason whereof I haue great
cause to lament, and to rejoyce. To
lament because of my corruptiō, in-
firmite, weaknes, obliuion, and
carelesnes for thy people, ingratis-
tude &c: because of Sathanas power,
and vigilancie, & prudencie, which hath
me overcome most graue, wise and holy
men, wherof some neuer recovered:
as Cain, Cham, Achitophel, Saul,
Judas &c. To rejoyce because of thy
goodnes, whiche teachest me this, &
whiche west me the remedie, commaun-
dest all thy Church to praye for me,
wilt at length deliuere me from all
soruel, and giue me glory. But alas I
am all together careles & miserable.
Oh be mercifull vnto me dere father
to hand for christis sake forgiue me al my
er. innes : Graunt me thy holy sp̄t
aperit to reuele to me mine infirmties,
P.11. weaknes,

A godly meditation

weaknes,perils,daugers &c: in such
sort,that as I may hartely lamente
my miseries , so I maye aske and
obtaine thy grace to guyde me from
all euill for euer more.

Againe graunt me the same thy ho
ly spirite,to reuele to me thy loue &
kindnes towards me(and that in e
ternitie)in such sort,that I maye be
throughtlye perswaded of the same,
become thankfull vnto thee, & daily
erpecke and loke for the reuelacion
of thy kingdome,power, and gloriy,
as one that foreuer shall haue the
scutition of the same, through thyne
owne goodnes and mercy in Christ,
prepared for me before the beginning
and foundation of the woldē was
layed.

Here cal to mind our securitie, Ha
thans vigilancie , oure negligence,
his diligence, our infirmitie, his ha
bittie, oure ignorance, his craft
and subtilitie, &c.

Item call to mind how that he hath
overthowen for a tyme many of the
deare Saintes of god , to whom we
are to be compared in nothinge : a

Adam

vpon the lordes praier.

Adam, Eue, Lot, Judas, Thamer,
Moyses, Aaron, Mirian, Sampson,
Gedeon, Elie, Dauid, Salomon,
Ezechias, Iosias, Peter, Thomas,
and innumerable moe.

Item call to minde the goodness of god, and of oure Shepheherd Christ, whiche hathe kepte vs hitherto, keepeth vs still, & teacheth vs here to know that he will kepe vs for euer. For he wold not haue vs to aske for deliueraunce from euell, if that he wold not we shold certainly loke for the same. If thou doubt of finall perseueraunce, þ dishonourest god. Be certayne therfore, rest in hope, be stil in his word. He also how he hath commaunded his whole church and euery member thereof, to praye for thee aswell as for them selues, in these and all other thinges.

Now and then goe about to recken how manye and diuers kindes of euells there be, that thereby, as you may knowe you are deliuered from none, but by gods greate goodness: so you may see that the number of euells that you haue, are nothing to

D. lli.

be

A godly meditacion.

be compared to the multitude of euells wherwith(ys your christ were not) the devil wold all to beraye and daubbe you.

But what are all the miseries and euells that can be, to be compared to the least ioye, prepared for vs in heauen? Oh thinke of those ioyes, and pray that when the tyde of death cometh, we may hale forth of the haueyn of this fleshe & this world ioyefully. In praieng this petition call to minde the euells you haue been in, the euells you are in, and the euells you may fall in, if god shuld not preserue you, that you might be stirred vp the more to thankfullnes to pray sr, to trust in god, to modestie &c.

For thine is the kingdome , thine is the power, thine is the glory for euer.

As in the beginnig of this praser aby these wordes (our father which art in heauen) thy children are excited & stirred vp to a ful confidence of obtaining the petitions folowing & al things necessary: So in þ latter end thou

yon the lordes praier.

þ hast added soȝ the same purpose,
these wordes (For thine is the kingdome
thin is &c) Wherin I am taught these
many things: First that in prayer I
shuld haue such consideration of thy
kingdome, power, gloriȝ and eternitie,
that my mind shuld be striken wȝ
an admiration of the same. Secondly
that I shoulde so consider them, e-
specially in prayer, that I shuld not
doubt, but that thou workest, rulest
& gouernest all things every where
in all persons and creatures, moste
wysely, iustelye, and mercifullly.
Thirdely that in prayer all my peti-
cions shuld tend to the setting forth
of thy power, of thy kingdome, and
of thy gloriȝe. Lasse of all that in
prayer I shoulde in no wyse doubt
of beinge heard but be assured, that
thou which hast commaunded me to
pray, and hast promised to here me,
doest moste graciously for thy mer-
cies sakes and truthe sake heare my
petitions, according to thy good wil
throughe Jesus Christe thy deare
sonne our lord and onely sauour.

D. llll.

Wp

A godly meditacion.

By reason whereof I haue greate cause to lament and reioyce. To lament, because I consider not these thinges in praier, in suche sorte, as shoulde moue me to admiracion and gratitude: because I consider not thy power, and wisedome generally in all things: because I am so careles, for thy kingdome: and because I am so full of dubitacion and doubtinge of thy goodnes . To reioyce I haue greate cause , because thou reuelest these thinges vnto me on this sorte: because of thy power,kingdome and glory, which maketh to the hearsing of my praiers, and helping of me: because thou wilt vse me as thine instrument to set forth thy kingdome, power, & glory: and because it pleaseth thee to here my praiers and assuredly wilt saue me for euer.

But alas how farre am I frō these lamentacions and reioycinges : by reason wherof I deserue damnacio. Oh be mercifull vnto me & forgeus me, and of thy goodnes graunte me thy holy spirit to reueale to me my blidnes, obliuion, and contempt of thy

vpon the lordes p raiet.

thy kynge domme, power and glory, w
the greatness of my doubtinges: that
I maye hartely as lament them , so
haue them pardoned, and taken frō
me through the merites of Jesus
Christ thy sonne.

Againe geue me thy holy spirit, to
reuelle to me in such sort thy kyng-
dome, power, glorie, and eternitie,
that I maye alwaies haue the same
before myne eies , be moued wyth
thadmiration therof, labour effectu-
ally to set forth þ same , and finallye
as to haue the fruicton thereof after
this lfe: so to encrease I am assured,
certain and liuely expectation of the
same, that I maye alwaies & in all
thynges rejoyce in thee thoroewe
Christe , and geue lauds thankes &
praises perpetually vnto thy moste
holy name , oh blessed father, sonne
and holye ghost, thre persons & one
god, to whom be all honour & glory
wrold without ende.

Here thinke, that if the kingdome
power, glorie and eternitie be gods
whiche is our father, what our digni-
tie is, whiche be his chyldren: yf the

D. b. power

A godly meditation

power be our fathers , of whō shuld
we be affrāted: yf the deuell be sub-
iect to the lord's power & kingdome
(as he is) howe can the subject haue
power ouer vs, which be sonnes and
heires, in that he hath not power o-
uer poxketts woute the prouidence
and permission of god: Therfore ful-
well shuld we pray, lead vs not into
temptation , rather then let vs not
be led into tentation . For power is
the lord's, and the deuell hath none,
but that he bathe of gods gisste. No
he were not of capacitie, to receave
power , yf god did not make hym of
capacitie, althoughe the execu-
tion of it, is rather
of gods permis-
sion.

¶ Geue all thankes , praise, and glorie, to
god oure father throughe Christ our
lord and saviour. So be it.

A meditation vp-

on the twelue articles of the
Christian faith.

I beleue in god the fathet. &c.

Ihy people (oh lord god the father of our saviour Jesus Christ) doe here insateng this article (I beleue in god the fathet almighty &c) by faith knowe that thou togither with Jesus Christ and the holy ghost, diddest create all thinges that be in heauen and in earth (for by heauen and earth are vnderstand all thinges therin). And as they knowe thys, so they by the same faith doe see thee the same god the father the sonne and the holy ghoste, to governe all thinges after thy great wisedome, power, rightuousnes, and mercy, vsing euery creature they see as meanes to put the in remembrance of fearing, reuerencing, trusting, & louing the: for in euery creature they beholde thy presence, power, wisedome and mercy.

Againes

A godly meditation

Againe by this woerde (Father) they declare their beleise , how that they are not onely thy creatures , and all that euer they haue to be thy gracie, ouse gyftes and blessinges , but also how that they are thy childre, verely beloued & cared for of thee through Jesus christ. Where throughte (notwithstanding theyr vnworthines) as they conceyue a sure hope of thy goodnes and fatherly loue towards them in soule and bodye for euer : so are they thankfull for their creation , & for that thou hast made the thy exzellēt creatures , lords of al. They are thankfull for the creation of all creatures , & vse the same w thankefulnes , as visible tokens of thy invisible loue : they are thankefull for thy conseruing and keping them , & for the gouerning them and all this world , lamenting that they are no more thankfull , that they beleue no deper , that reason hath so greate a swyng with them in these matters.

But I moste gracious good lordes and father , though I say , I beleue in thee my father almyghtye maker of heauen
and

upon the beliefe

and earthe , yet thou knowesse that
I am full of muche dsubtinge, not
onelye of this whether thou art my
good , almighty , and moste louinge
deare father in chyſt (because I ſele
in my ſelſe ſuche a conſcience of vn-
worthines , & ſo great want of thone
thinges which thou requirerſt of thy
chyldeſen , and ſo tranſfer the cauſe
of my being thy childe in part to my
ſelf where it is due onely and wholy
alwates to thy mercye and grace in
Chyſte) but alſo thou knoweſt my
doubting of my creation and gouer-
naunce, and of the creation and go-
vernaunce of al thiſ world (as I de-
clare by my vntankfulnes for my
creacion, for mine adoption, for my
gubernation, for thy prouidence for
me) or ellſ deare father I could not
but hartely with thy chyldeſe reſoyce
and praife thy hollye name, and that
continually , being henceforth care-
full for nothinge but howe to please
thee & profit thy people, & that they
might praife thy name in all thiſgs
for euermore, deſiringe the ſanctifi-
cation of thy name, the coming of
thy

A godly dictionme

thy kngdome, the doing of thy will
vpon earth as it is in heauen.

Thou myghtest haue made me a
dogge, but of thy goodnes hast made
me a creature after thine Image: þ
myghtest haue made me a Turcke,
a Jewe, a Harracen, but thou hast
made me a christia, a member of thy
Churche, thou after my birth migh-
test haue lefte me, and in all nede
haue made no prouidence for me, as
we sometimes see hath hapned vnto
others, but yet thou never diddest so
with me, and yet I am of all others
most vnthankfull.

Thy creatures I thankesfull vse
not, thy iuisible loue by thy mani-
folde visible tokenes I consider not,
as nowe, I shoulde by this apparell
of my bodye, by this corporall helth
by this light, by this my hearinge,
seinge, feelinge, memorie, vnder-
standinge, time, place, compayne,
creatures, and benefites; as well in
keping innumerable euils from me
bothe in soule and bodye, whiche
could not but come to me: as also in
gyuinge to me presently so manys
things

vpon the beliefe

all thinges as wout thy especiall grace
I working I never could haue had,
a so presently could kepe them. In thy
creatures I see not thy power, so I
fear the not, I see not thy presence
so I reuerence thee not, I see not
thy wiſdom, so I adore the not, I
see not thy mercy, so I loue the not
I prasse the not but in lipps & tonge
and therſoſe in that al thy creatures
doe teache me, criſe out vpon me to
be thankefull to the, to loue, feare,
ſerue thee and truſt in the and that
continually, in that I doe not ſo, they
cannot but criſe out vpon me and a-
gainſt me in thy ſight, & in the day of
Judgement wylle weapon themſel-
ues againſt me.

Oh that I diſd no we conſider this.
Oh that my blinde eyes & my deafe
eareſ were opened: oh that my mi-
ſerable and ſolyshe harte were made
wyſe and conuerted. This onely
thou canſte doe whiche haſte all
mennes heartes in thy handes to
boſye them as pleaſeth the: boſye
my hearte good Lord into thy ſe-
lonorys, open my eyes make
me

A godly meditation.

me to here for thy mercies sake, that
I maye beleue and so loue the , be
thankfull to thee , amende in all
things and serue the, though not as
thy dñe seruantes doe , yet at the
least as other brute creatures doe,
that is to obey the and to be profita-
ble to others.

Now for asmuch as my sinnes let
this and all good thinges from me,
I besech the pardon me al my sinnes
accordinge to thy gracious promyse
so our lord Iesus Christ sake. Amen,

I beleue in Iesus Christ his one
lye Sonne &c.

Thy seruantes (O Christe Iesu)
and people doe knwo by fayth,
that as thou art almighty and
god wyth the father by whom all
things were made, and are ruled (so)
thou art god eternall & equall and
consubstantiall with the father and
the holy ghost) so thou art man and
haſſe taken oure nature upon thee
by the operation of the holy ghost in
the wombbe of the vrgin mary , and
art

upon the beliefe

arte become the blessed sede whiche
hast brouched y serpēts head, the bles-
sed sede in whō all nations are bles-
sed, the prophet whom Moyses dyde
prophetepe of, the samplare he sawe
in the mount, the truth and body of
al the types, figures, and shadowes
of the alde lawe, the Messias Christ
and sautour of thy people, the aduo-
cat and redemer, the pacifier of gods
wrath for sinnes, the opener of hea-
nen, and gener of everlasting life.

Gens. 3:1

Gens. 23:1

Deut. 18:1

Exod. 25:1

Thus they knowe thou broughest
to passe in thy humane nature , by
thy incarnation and nativitpe , by
thy betnge here on earth, by thy ly-
ning, teaching, fastinge, praieng, es-
pecially by thy suffering vnder Pon-
tius Pilate, by thy death, buriall, resur-
rection, ascension vnto the heauens,
and raygning on the righte hand of
the father, from whence thou shalte
come to judge bothe the quicke & the
dead: and as they knowe this, so by
saith they applye it also to them-
selues, that for their sake thou waste
made man, didest praye , faste , wast
tempted didest die, rofest againe , &

E.s.

dyddeſt

A godly meditation

diddest ascend into heauen, and there art set their aduocate, bishoppe, and high prieste, alwaies appearinge in gods sighte for them, from whence they looke for thee, knowinge that I will not enter into judgement with them to damne them, which wouldest damne thy selfe for them.

By this faith they keele these affectiōns in them selues, namely the hatred of sinne, the feare of god, the loue of god, trust in thee, and loue to thy church. The hatred of sinne they keele because it is so soule a thig as wold not be washed away with any other thing then with thy preciouse bloude shedinge : the feare of god , because his anger is so greate against sinne that no lesse pryce coulde pacifie his wrath then thy most painful death: the loue of god, because he hathe so loued them that he would not spare his deare sonne for them, evē though they were his enemyes : trust in thee, because thou haddeſt no reſpeſt to thy ſelfe but moſt willingly, diddest geue thy ſelfe wholly to be ouer to ſauour and ſervant: loue to thy people

vpon the beliefe

ple and church, because generally & particularly in every meber of the same, they see holwe deare they are to thee, and theresoze they can not but be so to them. Oh holwe doe they imitate and folowe thy foote keppes : how doe they rejoyce when they are in anye thinge by affection made lyke to thee ? Oh howe doe they lament their sinnes, ingratitude, vnbeliske, loue thee, and wholly yelde themselves vnto thee : elsewhere as I(o gracieuse god & deare old saviour Jesus Christ) though I late I beleue in thee which was conceyued by the holy ghost, yet alas I doo as but bable this, for nothinge is ells in me but vnbeliske. Of thy power & his loue, of thine anger & mercy I haue throughout an opinion, as my insensiblenesse and vnhankfulnes doth declare.

If a man should shewe me frendfhipp in a trifle, or suffer anye thinge what all for me, I could not but be thankfull: and thou besides my creation, greate hast redemeid me and brought me in unto the number of gods childre (then perwhiche thinge nothinge is greater)

E.ii. and

A godly meditation

and loe I am vntankfull.

Thou hast suffered much for me: for
heauen thou camtest into earthe to
fetch me into heauen, but I regarde
it not.

Thou barest my sinnes on thy back
suffering a most bitter death , but I
am so farre from thankefulnes, that
I stil more and more loth the.

Thou woldest enter into a communio
n w me,taking my nature vnto thee c
cerning the substance thereof, that
I might enter into a communio with
thee cōcerning the qualities wher
in thy self thou hast endued it, but I
consider it not.

Thou diddest die to deliuer me from
death, but I still more and more geue
thee cause to die: so ingratefull am I

Thou diddest arise to testifys me
but I with the Jewes wold stel ke
thee down, because I wold not lea
my wickednes.

Thou ascendeddest to heauen to take
the possession for me there,to be alwaies
in the syght of thy father for me, to
send me downe giftes, to praye for
me:but I daileys am pullinge the
downe

upon the beliefe

dwone againe , as muche as in me
deth, I am altogether earthly, I hide
my self out of thy sight by forgettig
thee, I reiecte and abuse thy gifts, I
neglecte p[re]ayer.

Thou art nowe in a redynesse to
come to fudge both quick and dead,
but I tremble not at this geare, nor
beseeche thee before thou come, to be
merciful vnto me & not to enter ins-
ci to ljudgement with me, yea I thinke
nothing at al of thy comming : mali-
tious cogitanc iudicium, the wicked consy-
der not the ende, they thynke not on
thy iudgement.

Thou woldst bring me to thy father
I might find grace, but I put this
eup, & therfor am worthis to sele thee a
judget, w refuse to sele thee a savor.
Now þ cause of al these thingis is
þe unbelieve, the whiche though it be na-
ueruarll by reason of the corruption of
our nature , yet I haue augmented
þe same maliciously in not labo[ri]g
þere against, and continuing in al
thyngnes and wickednesse : by reason
þerof I deserue most sustelye thy
anger therepon, even reicta[n] fr[om]

E. III. thy

A godly meditacion.

thy face so; euer.

Longe hast thou mourned euē w
displeasure & anger the incredulity
of my heart, calling me there from,
and offering me thy grace, whch I
haue neglected and rejected, and ther
soe am never wortht to haue it any
more offered vnto me , muche more
then I am vnwortht to haue grace
gauen me to receiuē thy mercy.

Alas what shall I doe : Shall I di-
spaire o; as long as I can, kepe me
vnmindfull of my myserie: o saviour
Christ Jesu wilst not thou be merci-
full vnto me : thou disddest die for me
when I deserued it not, and nowe is
thy mercye shertned: wilst not thou
gauen me thy grace, and take fro my
hart this horriblie vnbelieve : Shall
I never loue thee: Shall I never hate
sinne: Shall I never, as w my mouth
I say : I beleue in Jesus Christ, so in hart
say the same: Shallathan possess
me so; euer: o christe Jesus whch
hast led captiuitie captive , what
wilst not thou helpe me : though he I
desyre it not as I shuld, yet giue me
to desp're when thou wilst.

E hom

vpon the beliefe

Thou diddest appeare to destroye
the wo:ke of the deuyl: thou seest his
worke in me: good ch:rist destroy his
worke but not thy wo:ke : saue me
for thy great mercies sake. Geue me
to beleue in thee, in thy death, resur-
rection, & ascension: pardone me my
simes, and mortifype now in me my
corrupt affections, reple me vp and
fassify me, regenerate me daily more
and more, geue me faith of immor-
talitie, resurrectio of this body, geue
me faith to ascend into heauen, and
to be certaine that thou hast alrea-
dy taken possessio: for me there: Geue
me to looke for thy comming, and to
be ready in thy coming to find mer-
cy to everlasting life ec.

I belieue in the holy ghost. ac.

O Holy sprite the third person in
Trinity, whiche diddest descend
vpon Ch:rist our saviour in his
baptisme in the liknes of a dove, the
children know that with the father
and the sonne thou madest and rema-
test all creatures visibl and invisibl

A godly meditation.

ble, they know thee in their redemp-
tion to be no lesse willing & louing
then the father and the sonne: for
diddest alwaies declare Christ to be
the sonne of god & gaue st. iohn
inwardly in the harts of thy elect to
believe and embrase the same, & out-
wardely by miracles and wonders
they know thes to be the comforter
and governor, whom Christ dy-
promise in his corporal absence shuld
teach, rule, kepe, comforte and go-
uerne his church and people.

Againe, as in the sozmer parte of
their beleife they consider the worke
of creation and redemption, so in
thy parte they consider the place
where the same is moste effectuall &
taketh place, euен thy holy churche
which is catholike, that is, extēding
it selfe to all times, to all places, to
all kinds of people.

For in this church only they know
that as all things were made, so the
worke of redempcion was taken in
hand, that þ blessed trinitie, might
est in this church be prayzed, mag-
nified, serued, & worshipped for euer.

This

Upon the beliefe.

This church is nothinge vell but a
communion and societie of saintes
that is , not onely a societie of all
such as be; haue been , or shall be thy
people, but also a societie or parta-
king of Christ. Jesus whiche is the
head of the same: yea by him of thee
(oh blessed father) which art y head
of Christ, and of thee (oh holy ghost)
whiche nowe shadouest and sittest
upon the same to hatch and cherishe
it as the hen her chelvins ; by the ex-
tending of thy wings; not onely to
defendes them stō their enemies, but
also to cover their sinnes and to re-
mitte them in this life beginning al-
so here the resurrection of the same
and everlasting life, the which thou
wilt in the ende of the world conser-
uate , so that they shall not neede to
be couered for sinne : for then shall
they be pure and haue glosous bo-
dies , smyntall and spiritoall; the
which shal haue the fructioun of eter-
nal ioye, life everlasting, and glory,
suche as the eye hathe not sene, the
ear hath heard, nor the hart of man
can vnderstand. C. v. ad illum tant.

A godly meditation

1.john.3.

can conceive. For then ch^rist Jesus shall geue vp his kingedome to god the father, that god may be al in all concerning the gouernance of it by the ministratiⁿ of his word and other meanes wherby now he gouerneth it , that it maye be his fathers kingdome, we beig become like unto him: that is, as to the manhood of Christ the godhead is united and is al in al without any other meanes, euен so god shalbe in vs, assuminge then not only in the person of christ the humaine nature, but also al the humaine nature of his church which be members of Christ, the wicked & reprobate being separate then from this comunitiⁿ & cast into eternall perditioⁿ with Satwan, & antichrist, there to be in tormentes: and horrour for ever.

By reason of this their faith, they are thankfull to the(wholpe spirite) whiche hast taught them this & gyuen them to beleue it.

By reason of this faith they singula^rly pray loue, & helpe thy church here militat, & labour to be holy &c.

By

upon the beliefe.

By reason of this faith they confess
them selues sinners, they desire and
believe pardone of their sinnes, they
are rysen and ryse daily concerning
the inwards man, and doe feele the
like eternall begone in them, moze &
more labouinge, praying, wishings
and desyringe for the same whollye
and perfectly.

Wher as (oh lord god and most
gracious holy spirit) thou knowest
that it is otherwisse w me. I doe but
bable w my lippes in saying, I belue
in the holy ghost, so I am vntankful
for calling me into thy churche, I doe
not liue holely, I confesse not, I la-
ment not my sinnes, I pray not for
remission of them, I stand in doubt
therof: as I fele not my selfe rysen
from a sinnesfull life as I shold be,
or as I fele not life begone in me, as
it is in thy deare children, so doe I
doubt heraf, whether I haue pardon
of my sinnes, whether I am regene-
rate, whether I fele truly euerlast-
ing life (the which thinge doth most
displease thee) and yet w my tonge
I saye I belue in the holyc ghost. Oh I
beseeche

A godly meditation

besech thee (good holy spirit) for thy
loue sake whiche moued the to agree
and be willinge to parlyse and open
thy goodnes, not only in the worke
of creation (for thou dyddeſt lyfe vp-
on the waters and as the hennē her
chickins dyddeſt, as it were, hatche
the worke of creatiō) but also in the
worke of redēption, and therēſoſe
dyddeſt descend and abide not onely
vpon Chriſt in his baptisme, but al-
ſo on the apostles & church in ſyverys
tonges viſibly the fyfte daye after
Chriſtes reſurrecſtion: as now thou
doeſt inuiſibly, generally, and pa-
ticularly vpon the Church and
chiſhēn, beinge the conſolator, the
coſolator, the teacher and leader, the
guler and gouernour of vs all.

For this thy loue ſake (I ſay) I
besech thee to be mercifull vnto me,
and forgeue me my doubting, vnbene-
ſteſe, ingratiſude and horribile mon-
ſtrous vncleanes and synne, and vt-
terly take them from me. Wifing me
vnto thy church whiche thou guideſt,
that is guler me, make me holy and
by faith couple me to chriſt, by charia-
tye

upon the belife

ffe to thy people:that is geue me the
communion of saints w thy sainas,
uer shadowe my synnes , reple me
vp to rightuousnes , beginne in me
euerlasting life , and nowe more and
more to expect and loke for all these
great mercies, and at length to pos-
sest eternall felicity w thee,a blessed
trenstie the father the sonne and the
holy ghost, thye persons and one al-
mighty , eternal , most iuste , wise
and good god :to whom be
all glory power and do-
minion now and for
ever.

A meditation vp- on the ten commaundementes.

I am the lord thy god which broughe
thee oute of the land of Egypt. sc.



Good lord and deare
father, here y woldest
I shoule knowe that
thou, whiche brough-
test thy people of Is-
raell out of Egypt
with a mightie hand and a stretched
out power, whiche gauest thy lawe
vpon mounte Sinai in great thun-
dering, lighting, fier, whiche spakest
by the prophetes , and diddest sende
thy dearelye beloued sonne Jesus
Christ coequall and consubstantiall
with thee in power, maiestie, & glo-
ry, to take vpon him our nature by
the operatio of the holy ghost in the
wombe of y virgin Marie, of whose
substaunce he was made and borne
man, but pure without synne , that
we by byrth children of wrath , by
hem myghte be made thy chyldren,
chyldeyn of grace , communicatinge
with

Upon the commandement

With him righteousness, holines, & immortality by the working of the spirit, as he communicated wyth vs fleshe and bloude (but not infected w
spnne, as is ours) by the working of the same holy spirit: whiche spirit after his bitter death, resurrection, and ascension into the heauens , he sent plentisfully and by a visible signe vnto his Apostles and Disciples : by whom he published, the gospell thorowe out the whole worlde, and so continually hathe done from age to age, doth, and will doe vnto the end of the worlde by the mynysterie of preaching: Thou woldest I say that we shoulde knowe and beleue, that thou this Almightye lord and god, which on this sorte hast reveled and opened thy selfe, art the one alone, very true and eternall almighty god which madest and rulest heauē and earth, and all things visyble and invisyble, together with this thy deare ly beloved sonne Jesus Christ , and with the holy spirit, consubstantiall and coeternall with thee deare fa-ther: Not onelye this, but also thou woldest

A godly meditation

I woldest that I shuld knowe and belieue, that by the same thy dearly beloued sonne, thou hast broughte me from the tirannie and captiuite of **Sathan**, & this sinfull world (wher of the captivity of Egypt under pharaoh, was a figure) and in his bloudshedde vpon the crosse, þ hast made a couenant with me, whiche thou wilst never forget, that thou art and wilst be my lord and my god, that is, thou wilst forgeue me my sinnes and be wholy mine with all thy power, wisdome, righteousnes, treweth, glory & mercy. Wherfore although I might confirme my faith by the innumerable mercies bitherto powred vpon me mooste abundantly, as thy children of Israel might haue done and did confirms their faith, by the manifolde benefites powred vpon them in the desert : yet specially the seale of thy couenant, I meane thy holy sacrament of baptisme, wherin thy holye name was not in batne called vp me (O deare father, sweet sonne and saviour Jesus Christ, and most gracilouse good holy ghost) shuld most

vpon the commaundements.

most assuredly confirme , and sett
on all sides seale by my faith of this
thy couenant that þ art my lord
and my god : euен as Abraham and
thy people of Israell did by the Sac-
rament of Circumcisyon , which as
the Apostell calleth the seale or sig-
nacle of rightousnes: so doest thou
call it being but the signe of thy co-
uenant in dede, yet thy very coue-
nant, because as thy word is most
true and canot lye, as thy couenant
is a couenant of peate unsallible
and everlastynge: euен so the Sacra-
ment and seale of the same is a most
true testimoniall and wytnes therof.

In consideracion therfore of this,
that thou the almighty god, of thyne
owne goodnes hast bouched safe not
onelye to make me a creature after
the owne Image & likenes, which
mighfest haue made me a brasse: so
gane unto me a reasonable soule, en-
dowed with memo:re, iudgement &c.
which mighfest haue made me an
idote without witt or discrecio:ne
to endue me with a body bewettisched
with right shape, limmes, health &c,

F.s. which

A godly meditation

In which myghtest haue made me a cre-
ple, lame blind &c: graciouly to en-
rich me concerning fortune, frends,
lialinge, name &c: whiche myghtest
haue made me a slau, destitute of al
frendes, and helpeles so; this lise: but
also hast conchede safe, that I being a
a nisser, borne in sinne, conceaved in
iniquite, to whom nothing is deuine
(more then to a Turcke, Jewe, or
Saracen) but eternall damnation,
should be called into the number of
thy people, enroledde in thy boke,
now in thy couenant, so that thou
wst all that euer thou hast arte mine:
so; which causes sake hiterto thou
hast kepte me cherished, defended,
spated, & fatherly chascised me and
now graciously doest kepe me and
care for me, geusing me to live, be-
& moue in thee, expecing also & wan-
ting how thou myghtest helpe me
cy vpon me: In consideration (I say)
of this, most lustely and reasonably
thou requirest that as thou arte my
Lord god: so I shoulde be thy seruaun-
and one of thy people: As thou hast me,
givien thy self wholy unto me, to be sonne
mine

Upon the commandements.

mine with all thy power wisedome
ec (For he that geueth hym self ge-
ueth all he hath) so shuld I be who-
ly thine, and geue ouer my self unto
thee to be guided w thy wisedome,
defended with thy power, holpe, re-
lived, and consoled by thy mercy.

First therefore to beginne with al,
thou commandest that I shuld have
none other god in thy sight: that is
to say, as I shoulde haue thee for my
lord & god to loke for all good thigs
most assuredly at thy handes, and
therfore I shoulde put all my trust in
thee, be thankefull unto thee, loue
thee, feare thee, obey thee, and call
upon thy holy name in al my neede:
so shuld I geue this falt, loue, feare
obedient & thankfulnes and invoca-
tion or prayer, to none other, nowe
in my hart, but onely to thee for
thee I haue comandest. All
this to doe (oh loode god) and that in
most losful hart, I haue great cause
for what a thing is it that thou see-
kouest woldest hauchest alsa to make
me, as thou haue done: to gene the
besone for me, and to become my gode

F. II.

D

A godly meditation

Oh what am I that thou woldest I
shoulde put my trust in thee? Thys
þ doest that I mighte never be con-
founded, but might be most happie.
What am I that þ woldest I shoulde
feare thee? Where the onely cause,
why þ requirest this of me, is not
onely because thou haste power to
cast both body & soule into hell fier,
& because they that feare thee not,
shal perishe: but also that þ mightest
geue me thy wisdome, that it might
goe well with me in the euell daye,
that thou myghtest reveale thy sonne
to me, and thy mercye might be up-
on me from generation to genera-
tion. Oh what am I, that thou wol-
dest haue me to obey thee, not onely
that I never perishe with the dis-
obedient, but that thou myghtest geue
me thy holy spirit, and rewards in-
numerable? Oh what am I that þ
woldest I should loue thee? þ which
thinge thou doest to this ende that
I might fully and wholy enioye and
possesse thee, according to the natur
of loue, and therfore doest thou re-
qure my whole hart, that I mighte
dwell

vpon the commaundement.

dwel in thee and thou in me. What am I, that thou woldest I shuld call vpon thee: verely because thou wilt geue me whatsoeuer I shall aske of thee in the name of thy deare childes Jesus Christ: and euен so woldest þ haue me thankfull, that þ mightest poure out vpon me yet more plentifullly, al good things. So that great cause haue I to put my trust in thee, to loue, feare, and obey thee, to call vpon thee, to be thankful vnto thee, not only in respect of the hurt whiche els will enselw, but also in respect of the commoditee that hereby cometh vnto me: but most of all yea alone ly for thy owne sake, for thy goodnes, wisedome, beutie, strength & power, trueth and great mercies.

But alas (deare fathir) what shal I saye? As in times paste horribly I haue broken this thy lawe, in trus-
ting in thy creatures, calling vpon them, louing, fearing, and obeying many thinges besydes thee, and rather then thee: euē so at this present I am a most miserable wretche, blin-
ded I am through vnbelife, & mine

A godly meditation.

owne wickednes, so y^e I se not firme
by thy thy power, wisedome good-
nes &c: but wauer and doubt of it.
I loue little or nothing, I feare lesse,
I obey least of al, thankefullnes and
prayer are utterly quenched in me:
by reason wherof I am worthy of e-
ternall damnatio. If after thy iusti-
ce thou shalt deale with me simple,
I am (oh lord) damned and losse for-
ever, for I am verye wicked. But
yet inasmuch as thou hast genē thy
sonne Iesus Christ to be a slayne pro-
pitiatorie sacrifice for the sinnes of
the whole world, so that he which be-
leueth in him shall not perish but be
saued (for so thou hast promised) thy
truelth nowe requireth to save me.
Howbeit here thou maest say vnto
me that I doe not beleue, and ther-
fore notwithstandinge thy truelth &
promise, in that I beleue it not, thou
maest most iustly after thy Justice,
dampne me. Oh lord god, to this I
cannot otherwise answer (my vnbe-
leife is so great) but because thy mer-
cye is aboue al thy workers, and thy
goodnes and loue is that whiche all
creatures

vpon the commaundement.

creatures most highly commend and magnifie, as the thing wherof thou arte called god: because þ art righte good and loue it selfe: because of this thy mercye (gracious god) þt thou wilte loke thereon and couple thy trueth therewith, then (good lord) I shalbe saued, and praze thy name for ever moxe.

¶ Then shalte not make to thy selfe
any grauen ic.

As the fyfte commaundement
teacheth me, as well that thou
arte my god, as what god thou
art, and therfore of equitie I shuld
haue noone other goddes but thee;
that is, I shoulde alone ly hange on
thee, trusse in thee, loue thee, serue
thee, call vpon thee, obey thee, be
thankefull to thee: so because þ didst
reueyle thy selfe visiblie that thou
mighitest visiblie be worshipped, this
commaundement is concerning thy
worshippe, that in no point I shuld
folowe in worshipping thee, the de-
ngle or intent of any man, saint, An-

F. 111. gell

A godly meditacion.

gell, or spirit; but shuld take al such
as Idolatrie & Image seruice, be it
newer so glorioſe. And whynſoſt loſt
because þy woldest I ſhoulde wor-
þippe thee as thou haſt appointed
by thy word. For if seruice be accep-
table, it muſt needes be according to
the will of him, to whom it is done,
and not of him which doeth it. But
in aſmuch as of man none knoweth
the will and pleasure, but his ſpirit,
except he reueale by word or ſigne
the ſame: much moxe of thee o lord,
none doeth knowe thy will, but thy
ſpirit and they to whom thou doest
reueale the ſame. And therfore abo-
mnable euē in thy ſight are al thofe
things, which with men are in moſt
forſe and eſtimatiō because they are
not after thy word. So that the mea-
ninge of thiſ precepte is, that as in
the firſte I ſhoulde haue none other
gods but thee: ſo I ſhoulde haue no
worþippe of thee, but ſuch as thou
appoītest. Herby therfore I ſe great
cauſe of thankefulnes for thiſ com-
maundement, in that thou woldest
haue mine outward ſeruice, and that
after

vpon the commaundements.

after thy appointment, lest I shold
busye my braine howe to serue
thee. Good lord thou needest not my
seruice, perfecte thou wast before I
was, therfore it is for mine owne
commoditie that thou commandest
me, yea even for mine owne wealth.
Thou mightest haue lette me haue
stand al day sole, but such is thi loue,
that thou woldest I shold go into
thy vinearde, that wth thy servants
I mighthe receiue the hier of blessed-
nes. And how great a benefite is it, If we
to deliuere me of so greate a burden shuld serue
wherwith I shold haue bene com- god after
bred, if I shold haue serued thee in mas denise,
any point after my witte and reasō. the burde
But halas, I not considering what wold be in
a promotion thy seruice is, nor what tollerable,
an easye seruice it is, and simple (soz for mens
one maye well know what to doe, & deuices are
when he pleaseth thee, namely whē
he serueth thee as thou hast appoin- infinite.
ted) as I am and alwaies haue been
unthankefull : so I am and alwaies
haue been a greuous transgressor of
this thy lawe. For as in times past,
when I dyd not knowe thys com-

F. v. maunde.

A godly meditation

maidement, I was an iuage wo-
shipper of stocks, stones &c; yea bread
and wine: so nowe I am a worship-
per of myn affectiōs, offering to thē
þ seruice due vnto thee, though not
therby to worship thee, as I thought
when I kneled to stocks and stones,
bread & wine &c: yet with no leſſe
transgression of thy lawe: for the
whiche I haue deserved, and doe de-
serue everlasting damnatiō. Of thy
goodnes and great mercy (deare fa-
ther) I beseeche thee forȝeue me for
Christs sake, whom thou didſt geue
to be the fulylling of the lawe to al
them that ſhould beleue. Oh father
I beleue, helpe mine unbelieve. As
thou haſte of thy goodnes hitherto
ſpared me, trāſgressing this thy ho-
ly p̄cept: ſo of thy goodnes forȝeue
me, as well mine Idolatrie done in
times past, as that whiche of late
time I haue committed & doe comitte.
And as þ by this commaundement
haſt deliuered me from the one, þ is,
bowing my ſelf to stocks & ſtones: ſo
(deare father) deliuere me fr̄ al other
bowing my ſelf after mine owne will
to

upon the commaundements.

to mine owne affections: that I may
haue non other god I haue but thee,
nor doe seruice to any other but on-
ly to thee, & for thee, after thy woorde
as thou comaundest. O b open mine
eyes to see thy wil in this thy graci-
ous precept. Geue me a will to loue
it hartely, & an haire to obey it fast-
fully, for thy deare sonnes sake les^o
Christ our lord. Amen.

**Thou shalt not take the name of the
lōd thy god in vaine.**

By this commaundement I per-
ceane (oh lord) that as in the first
thou woldest in the exteroz ser-
vice of thee, I shuld utterly abandō
mine owne will and reason, and all
the reasons or good entētes of mā,
and wholy geue my self to serue thee
after thy wil and woorde: so here doest
thou beginne to tell me, howe thou
wylte haue my tongue to be exerci-
sed in thy seruice, and therfore thou
byddest me not to take thy name
in bayne: as by temeraryouse or
bayne swearlynge, by cursyng
prateng

A godly meditation

praying without sense, as those doe
that pray in a tonge they know not,
praying without faith or attentio[n] to
sideracion of the thing desired, with
out harty desire and certayne expec-
tacion of obtaining that which is to
thy glori[ty] and my saluation: also by
gessing, or folishe abusing, or neglig-
ent readinge, or hearing of thy ho-
ly woorde, by the whiche thou; as by
thy name, arte knownen: and in lyke
maner by denyng thy trueth and
woorde, or conceyling it when occasi-
on is offered to promote thy glori[ty]
and confirme thy trueth. By reason
wherof I may well see, that þ woul-
dest haue me to vse my tonge in hum-
ble confessing thee and thy woorde and
trueth after my vocacion: in pray-
inge hartely and callinge vpon thy
name: in readinge and hearinge thy
woorde, and speaking therof withall
reuerence, diligence, and attencion:
in thanks giveng and praising thee
for thy great mercy: in instructinge
my brother and admonishinge him,
when he erreth, after my calling and
vocation, withall humblenes, gen-
tlenes

upon the commandements.

clenes and loue, and for to shew
Thus woldest thou haue me to ex-
ercte my tongue, and not to thyne
that the exercyng of it in this sort,
is a vaine and v unprofitable thing,
but a thinge that pleaseþ thee, and
profiteþ my self and other.

And so þ as much as thou knowest
that our tongue is a slippery mem-
ber, and we very negligent ouer it,
and of the greate commoditie that
mighþ there by come to vs and other
by usyng it in thy seruice accordyng-
ly: thou hast added a fearefull, & most
true communacþ, that though men
will find no fault or punishe vs ther-
fore, yet wylt not thou hold him gilt-
les, that takeþ thy name in vaine: Lcuit, 23.
As by many exþples we are taught,
as in thy holye woorde, so by dayelye
experiance, yf we woulde consyder
the same.

And therfore I haue great cause to
gues paise and thankes to thy most
holye name, for many great benefites
whiche by this commaundemente I
receyue and ought wth thankful-
nes to consider. Fyrst that it wolde
please

A godly meditation.

please thee, not onely to give me a
toungue, where thou mightest haue
made me speachles: but also that þ
woldest haue it sanctified to thy ser-
vice. Againe þat thou woldest not
onely revele thy name vnto vs, but
also woldest gene me leave to cal vp
on it; praise and publish it yea thou
hast commannded me so to doe; and
not onely commannded, but hast pro-
mised, þat thou wylt bery my praser
and that my passing of thee and co-
fessinge thy word and trutþ, shall
not be in vaine.

Thirdly þat thou woldest al men
shoulde vse their toungue so, that
therby I might be the better instruc-
ted, admonished, and preasayoned
to vse my selfe well and in the ob-
edience of thy s. thy holpe precept.
But what goe I about to recken by
tale the causes of thankes for
thy commanmente, seeing that
they be innumerable yf a man
shoulde but loke euyn vpon thy ver-
rye worde, by the whiche as by thy
name thou arte most truelye kno-
wen: the whiche worde thou com-
maun-

vpon the commandements.

maundest vnto vs in this commaun-
demente &c : as thou doest pzea-
ching , p̄suade admonisynge ,
thankes geuyng , and prayer : then
the whiche, notbynge is more pro-
fyttable to vs in thy vale of mi-
serye . But gracyouse good lord ,
I acknowledge my selfe not one-
lye to be a most unthankful wret-
che for thy thy holpe precepte , and
the greate mercyes whiche here
throughte I perceave thou haste
misse gracyouselye powred vpon
me , and doest yet stilly offer vnto
me : but also that I am a myse-
rable transgressour of this thy most
holye , good , and blessed commaun-
demente , as alwayes I haue ben
in tyme past . Horribly haue I abu-
sed thy name in swearynge , cursing
and lessyng wyckedlye : I haue cal-
led vpon other names then thine ,
as the names of peter , Paule , Mary
& yea of some , whose saluatō is to
be doubted of : I haue folisly p̄zated
in such a tonge as I knew not what
I p̄zated & said , in many other trā-
gressions of this precept , wherin yet
I am

A godly meditation

I am couersant: as in selde me pray-
ing, and when I praye I am not at-
tent vix ver y desirous of the thinge
I aske wth my tounge. After prayer
I do not earnestly luke for the good
thinges asked and prated for, & ther-
fore when I obtaine my request, I
am most unthankefull: thy wo:de I
rede lit ls and now negligently, for
getting for wth what I rede: I ad-
monishe not others when I here
them abuse thy holy wo:de: I am af-
fraid, for feare of losse of freuds, name
or life, to consele thy cruth, gospel
and name, whiche was called vpon
me in baptisme, and not in bathe, &
I did not thus make it in bathe.
But alas I can no wise comprehēd
the multitude of my transgressions
concerninge this thy lawe! But this
is a synne aboue other synnes, that
vnder thy name, word, and gospel I
play the hypocrite, having more care
for min swne name, then for thine.
For yl my name were euell spoken
of, it would greue me, and I would
deserte it: but alas I heare thine val-
ly euell spoke of, & se it prophane by
it

vpon the commaundements.

false doctrine, and euell lyusing, but
it gecureth me not. After my vocati-
on I see not now doe not goe about
to redresse these thinges in my selfe
& in others. And why? because (good
lord) I loue my self better then thee,
and not thee with my whole harte.
Thys first commaundement bathe
no place with me as it shoulde haue,
it possessest not my hart, mind, and
will as thou requirest, most to mine
owne commodite. By reason wher-
of I am woe by of eternall damna-
tion. Oh what shal I doe (gracious
god) which not only haue ben so gre-
vousse and filthy a swerer turker etc
so greate a callour vpon deade crea-
tures, & so heynousse a transgressor
of this lawe: but also at this present
doe so horriblye and hypocriticallye
offende thee in takinge thy name in
vaine, & that so many wates, in pray-
ing and not praying, in reading and
not readinge, in speakinge and not
speaking, & not confessig simply & fro-
my hart thy doctrine, trueli & name,
but regardinge mine owne name
farre aboue it. Shall I flie fro thee?

G. i. then

A godly meditation

then vndoubtedly I am more gilty,
and more shall disobey this thy holy
precept, adding sinne to sinne, where
as þ woldest I shold call vpon thy
holy name (deare lord) whiche hast ge
uen thy deare sonne Jesus Christ to
be a mediatour for vs, that thorow
him we might finde not onely grace
for the pardone of our sinnes paste:
but also for the obtaining of thy ho
ly spirit, as well the better to vnder
stante, as also the better and more
frankely to obey this thy holye pre
cept for euer. For his sake (therfore
dere god) pardone my sinnes paste &
present, wherof this law doth accuse
me, and graunt (moste gracieuse fa
ther) that I may be endued with thy
holy spirit to know and loue thy ho
ly name, word and trueth in Jesus
Christ, that I mate be zealous, wise,
and constaunt, and that my louge
maye be sanctified henceforth & guy
ded with thy holye spirite and grace
to publishe, confesse and teache, af
ter my vocation to others as occa
sion is offered, thy trueth and gospel,
to call vpon thy name in al my aside,

vpon the commaundements.

to geue thankes vnto thee , p.ayse
thee, magnisye thee, and to sanctifie
thy holy name as a bessel of thy mer-
cy for ever and ever.

Remember that thou kepe holye the
Sabbath day &c.

After thou hast told me howe in
the extenal seruice of thee (gra-
cious lord) thou wilte haue my
tonge vsed, so doest thou now teach
me, how thou wilte haue my eares
all my whole body occupied, nam-
ly in sanctification and holines: that
is, in those thinges which thou pe-
culiarly hast appointed to be meates
immediately to helpe to that ende:
As in hearing thy word preached , &
using the ceremonies of thee appoin-
ted euē as þ hast commaunded. For
the which thinges to be exercised of
thy people thou at the firste dyddest
appoint a certaine daye, namely the
seventh daye, whiche therfore thou
calldest thy Sabbath , that thereby
they with their childeñ and family,
resting frō all exercis or labouꝝ, whiche

A godly meditation.

Hindreth the meditacio[n] of the mind,
might not onely be more able to goe
on throughe with their trauell and
labour (for without some rest no
thing can endure, in respect whereof
they wold st the very beastes which
in laboure were exercised). Shoulde
haue the priuilege of this Saboth)
but also and muche rather, that thy
people might with their family and
children, be instructed and taught:
first by the misstery of thy word in
preaching and catechising: secondly
by the vsyng of thy sacramentes ap
pointed after thy commandement
and institution, they might be assu
red of thy promises: thirdly by pray
ing they might be augmented in al
godlines: and last of all by their mee
ting together & exercisinge all these
thy workes of sanctification, they
might increase in loue and charity
one towards another, as members
of one body and fellowes of one in
horstaunce, and thus by meeting to
gether praying and vsing thy sacra
mentes, they might be instructed in
thy lawe and of that Saboth, where

into

vpon the commaundements.

into thou thy selfe dyddest enter after thou hadst made the world, ceasing from thy workes avot of consideracion but of treasys, into the whiche as after this life and the workes of this time, they shoulde enter: now they beginne spiritually to enterte rehinge from their owne workes whiche the olde man moueth them unto: not that (good lord) thiddest these workes appertaine to the Saboth day, shold not be exercted at any other time but onely on the seuenth day: but because he dyd as wel bida me to saye & pollise to rindes till the comynge of Christ, as also according to the reuclacion he sheweth that time, shold open thy self, beginninging then his figures and shadowes, whose bresies in thy tyme were to be opened: therelore he pleasid thee to appoint then the seuenth day, which seuenth day, althoough by reason of the policie being by the sacerdotes, and by reason of Chancerys desire and body of all shadowes, to be abrogate from vs & yet standeth this commaundement in force as well

A godly meditacion.

for the workes of sanctificacion, that
is for preaching thy word, comming
to heare it, for prayng, vsyng thy
sacramentes, and coming together
to that ende: as also for those dayes
whiche by commandement, and on good
grounde are ordained and receyued:
howbeit with this libertie, that ne-
cessarie of our faith and sanguinacio
and charite may dispense therwith,
occasion of wilfull and wittinge of-
fence being advoided etc.

So that hereby I perceyue thy will
and pleasure to be, that I shuld at al
times, as much as charite and neces-
sity wyll permyste, geue ouer my
self, and cause all other ouer who I
haue charge, so to doe (especially on
the sondays and other holye dayes
being receyued and to that ende ap-
pointed) to the resorting to the tem-
ple and places appoynted, to prayer,
to here with meeknes thy holy word
and hys thy sacraments and ceremoni-
es as thou hast commaunded, and
to exercise all thinges whiche myght
be to the confirmation & propogaci-
on of thy holy religio, or make to the
encrease

upon the commandements.

increase of loue and charite : as going
vnto the poore, reconciling such as
be in variance, visiting the sicke, & q
uenē (as it were) beginning that day
both wherof Csay speaketh.

Esa. v.

By reason whereof I haue great
cause to thanke thee (most graciefull
father) that thou woldst appoint me
to be in this time, wherin thou hast
more plentifull reuested thy selfe
then thou dyddest, not onely before
Christs comminge, but also synce
Christs ascensiō. Never synce Eng-
land was England dyddest thou so
manifesterlye reuested thy trueth, as þ
hast done in these daies. Great cause
I haue to thanke thee that þ woldst
institute the ministrery of thy woerde
and sacramentes as meanes wher
by thy holye spirite is effectuall to
wooke in oure hartes sanctification.
Great cause haue I to thanke thee,
that thou woldest kepe the bookes of
the prophetes & Apostells vntil this
time. Greate cause haue I to prasse
thee, that thou woldst geue me such
knowledge in them as þ hast done
of thy greate mercye. Greate cause

G. llll.

haue

A godly meditation.

have I to thake thee for the good & true ministers and preachers of thy word which thou hast sent amongs us and gaine me grace to here them. Great cause have I to thanke thee that in this religion thou hast given so longe quietnes and harbourough to thy church. Great cause have I to thank thee, for that thou woldest make me sache a man in whom thy holy spritte myghte worke. Greate cause I have to thanke thee. whiche I wold st call me into thine eternall Saboth and restfull of all love such as ther eyre bath not sene, thy pare bath not harde. Greate cause have I to thanke thee that so maner daies are appointed for this end, that we shoulde meet together to here thy word and receygn thy sacramentes. Greate cause have I to thank thee for the institution of thy sacramentes, which thou hast giuen vndisbytible and palpable wordes, to the obsignation and confirmation of the faythe of all suche as he the same after thy commandementes. But infinite are the causes for the which I

ought

Upon the commandments.

Ought to gene thee thankes for thy commandement.

But alas I am not onely unthankfull, but also a most miserable transgressor of it. I wil not now speake of my transgressions past concerning this commandement: presentlie they are so many that I cannot. For I knowest howe I doe not onelie at convenient times on y wodke daies kepe my selfe awaye from common prayers in the congregacion, & assembly of thy people and fro hearing of thy worde: but also on the Sabbath dayes to ryde or goe aboute this or that worldely busynes. I am verye prest to sitte down at this taverne, and to goe to that mans table I am readye at the first bydding: but alas to resorte to the table of thy sonne & receyue with thankfaines the sacrament of his body and bloud for confirmation of my fathre, that I may learne spirituall to taste Chistis body broken and his bloude shedde for the remission of my synnes. It doth this, oh how unwillig am I to ergoe to masse and sacrynges with such like

A godly meditation

dolatrye , I haue been a greate
tyme moxe readie then now I am to
bearē thy word, & vse thy sacramēts
as I shuld doe, thy ministers I p̄þþy
not soz: thy church I am not careful
soz, no not uowe(goodlode) when
wicked doctrine most preuailleth, god
latrye, superstition, and abominacl-
on aboundeth, the sacrament and sa-
crifice of thy deare sonne Jes⁹ Chriſt
is blasphemously corrupted: whē soz
preaching there is nothing but mal-
sing, soz catechising, sensinge, soz rea-
ding of the scripture, belleringing,
soz syngynge of psalmes and godly
songes to our edification, all is don
in laten, with such Notes, Tunes,
ditties, & descantes, that utterly the
mynde is pulled from the considera-
cion of the thinge (if we did under-
ſtande it) vnto the melody. At which
my wickednes hath brought in, my
prophaning of this comauement,
and my not praying. Thy ministers
are in prison, dispersed in other con-
tries spolted, burnt, murdere, many
ſal soz feare of goods, lyfe, name &c,
from the trueth they haue receyued
vnto

Upon the commandments.

Unto moste manisfest idolatrise: false
preachers abounde amongeste thy
people: thy people dearely bought e-
uen with thy bloud, are not fedde w
the breade of thy woerde but with
swyllings: antichrist wholy preuat-
lethe, and yet for all this, alas I am
so carelessse, nothing lamenting my
synnes whiche be the cause of al this.
O dear fathur forgeue me so chris-
takē and be mercifull unto me; and
as of thy mercye thou dyddeſt geue
me time to repente, so geue me repen-
taunce; Graunt me thy holy spirite
to open to me this thy lawe, so that
I may knowe thy will in it, loue it,
and alwaies obey it: thy good spirite
sanctifye me and worke in me a true
taste of eternall life and pleasure in
the meditation of it: geue me (graci-
ous good fathur) one little mouthfull
of the breade that þ̄ feddest Helpe w
all, geue me that with him I maye
come into mounte horeb. Helpe thy
church, cherishe it and geue it harbo-
routh here and els wheres for chris-
takē purge thy minisstry from cor-
ruptio and false ministers: send out
preachers

i. Reg. 19.

A godly meditation

preachers to sede thy people, destroy
antichrist & all his kingdome, geus
to such as be faulke from thy truch
repentance, kepe others from fal-
lacy, and by their falling doe þ the
more confirme vs, confirme the mi-
nisters & pore people in piso & ette,
strengthen them in thy truch, deli-
ver them if it be thy good will, geus
them that with conscience they may
so answeare their aduersaries, that
thy seruantes may rejoyce and the
aduersaries be confounded, auenge
thou thy owne cause (O thou god
of hostes) and helpe al thy people, e-
specially because þ have mable
mede. (asþ god) god aminis this
written at my aduertis this 21. iulij 1551
Honour thy fader and mother that
þ mayst longe þy purys-
tynnes and dylid soon and

After that thou hast tolde me
(good lord) thy wyl concerning
the service whiche thou requi-
rest inwardly and outwardly to be
geuen vnto the: now doest thou be-
gin to tel me what thy wyl is that I
shuld do, & leue vndone for thy sake
vnto

vpon the commaundements.

vncoman. And first þ settest before
myn eies, them whiþ for ordres sake
and the more commoditie of man in
this life, hast settyn degré and autho-
ritie aboue me, cōprehending them
under the name of father & mother,
that I might know þ as of thre they
are commaunded to beare towards
me a faulthefull loue and a motherly
care in the very names of father and
mother, wherwith þ honorest them:
so am I cōmaunded of thee to do that
whiþ is most equall & iuste (as the
very brute beastys doe teach vs) that
with chyldly affection and duetye, I
shuld behauie my selfe towards thē.
that is I shuld honor þ, which cō-
preþedeth in it, loue, thankfulnes,
reuerence and obediencie, & that not
so much because they be my parens,
and in their offices are carefull for
me (for it maye be they will neg-
lect the doinge of theyr dueties to
wardes me) but because thou com-
maundest me so to doe, hewe so encl
they do. So that by thys commaun-
dement I perceue that thou woldest

A godly meditation

I shuld consider them whō thou hast placed in autorite and superiour de gre: as parēts , maestrats , masters or such like , and accordingly behaue my self toward them , honour them , that is to say loue them , be thankfull vnto them , reverence them and obey them soz thy sake so lōg as they pass not their bounds , that is so longe as they requyre not otherwise then þ hast genen them commiſſion or per mision to doe .

And soz as much as thou seest their care and offyce is greate , and oure corruption to obey is very muche , as wel to encorage them in their u cation to be diligent , as to enflame me to humble obedience vnto them , therethroughc to make them more willinge to sustains cares soz me : þ addeste a promise , that is longe lyfe which so farre as it is ablessing frō thee þ wilt endue vs w all . Wherby we may gather that a ciuel life doth much please thee and receiueth here rewards , especially if we lead it soz conſciencē to thy lawe . And on the contrary part , a disobedient lyfe to them

vpon the commaundements.

them that be in auatorite, wit b;ing
the soner thy wrath and vengeance
in this life. All whiche worketh
muche to the commendation of ths
state of politike & ciuell maiestrats.
By reason hereof (deare father) I se
my self much boundē to praise thee,
and hartelye to obey thys thy com-
maundement. For in it by it þ de-
clarest thy greate loue to warde vs,
which euē in this present life our
pylgermage and passage to oure
home, woldst haue vs to enioye the
benefite of peace, and moste semelye
quietnes and order, and by this or-
der so couple vs that none shuld con-
temne or despise another, but euē
highē & lowe to be and accompt the
selues as parentes & children. Par-
ticularly for my parte I cannot but
say that I haue most cause to thank
thee for my parētes, scholemasters,
and others vnder whose tuitiō thou
vast put me. No pen is able to write
þ particular benifites, wh I haue her-
þ receyued in my infancie, chilhood
youth, middle age, and alwaies hether-
to. Oh how good a lord hast þ decla-
red

A godly meditation

red thy self to me, whiche in them and
by the hast nourished, fedde, instruc-
ted, corrected, defended and indegra-
tiously kept me. I coulde recken in-
numerable behynd me & but fewe
soze me, so much made of & cared for
as I haue bene hetherto. No smalle
token of thy loue to me warde is it,
that thou woldest engrauie in theyr
hartes and commaunde them vnder
paine of damnation to be carefull
ouer me, to doe me good and prouide
for me, as they haue done or rather
thou by the publickly. Also for the
comon wealth & suche as thou hast
placed in authority ouer me in bothe
thy regementes, if I considered them
that haue bene, and them that be, I
coulde not but praise thee good lord.
For no lesse p[re]aise worthy art thou
for this chastening vs and admoni-
shing vs now presently by them that
be in authority, of our vngatitude
and vnhankfulnes, then by such as
haue bene, for all kyndes of good
things. But infinite are the caules
of thankfulness whiche this coman-
dement considered, shoulde stree vp.

vpon the commaundements.

In me. But alas (most mercifull fa-
ther) as I acknowledg my self most
vnhankfull vnto thee so al thy be-
niftes powred vpō me in this lyfe
by my parents, nources, tutoures,
maysters, magistrates, bishoppes,
pastours, and good frindes, euen frō
my cradell vnto this hower : so vn-
to them haue I alwaies been & am,
in not louing them, as my coldenes
in praynge for them and to my po-
wer in helping them, declarereth: and
also my not reuerencing them, my
cōtemning them, & temerarousnes
in my mistrusting or to narrowly &
to straigntly loking at them & their
dewties, sheweth: and not obeynge
them, as by my cōtumacy appereþ,
not onely when anye thinge come
unpleasant or vnprouifable, but also
profitable & conuenient is required.
And yet I speake vnot of þ euē & mi-
tering reportes, of þ offences & trā-
gressing þ politike lawes for appet-
tel & treates & other no smalle offend-
ces whiche I haue commytted geue.
Dy this is a sinne deare father whae

A godly meditation

I alwates hane ben a priuate moxe
then a common weale man, alwates
I leke for myn owen comodite, co-
temning that whiche maketh to the
commodite of others . As for my
disobedience and wicked behauour
towards my owne parentes and all
others whom thou hast set ouer me
(deare father) no tonge can expresse
it, and therfore I am worthy of damn-
ation. But (gracious good lord and
deare father) I beseeche thee for thy
Christes sake, to haue mercye upon
me, & pardon me, as of thy goodnes
it pleased the to pardone the pat-
arkes. Thou hast geuen this com-
maundement as thy holy lawe to o-
pen to vs howe corrupte we are, and
howe much we swarue frō the pat-
erne wherafter we were first made
& once agreed thereto before Adams
fall , that we might lotb our selues
and euē there by be dryuen to leke
and set by thy swete mercyes in Je-
sus Christ, whom therfore thou did-
dest sende to fullfyll the lawe in hys
leshē that we myght boadowe of him
the

Upon the commandements.

the same, by trusse fafthe: whiche of
thy goodnes wooke in vs by thy ho-
ly spirit, and open this lawe vnto vs
that we maye more & more increase
in the knowledge, loue & obedience
of it to thy glory and our salvation,
Amen. Deare father be mercifull to
our mageſtrats, especially þ quenes
highnes, whose hart with the reſi-
due of her counſellers tourne into
þy testimonies, geue them thy wiſ-
dome and a zeale to the trueth accor-
ding to knowledge, that they maye
vſe the power they haue receyued of
thee to the cherishing of thy church,
that w̄ vs here thy wo:de may haue
free paſſage and thy true wo:ſhippe
may be maintained, and not onelys
here but also every where amonges
those whom thou woldest we ſhould
pray for. Be mercifull to my poore
parentes (gracious lord) with my
bretheren, ſyſters, wife, childe, fa-
mily, ſervantes, kinſfolkes, neig-
bourſ, as thou knoweſt they haue
all nedē. Geue vnto the hartes of all
parentes, mageſtrates and ſuche as
be in auhorite here or ellſ wherſ

H. II.

that

A godly meditation

that they maye accordinge to that þ
hast put them in trust walt, be faith-
full , diligent , carefull , and happye.
Graunt vnto children , seruauntes
and subiectes , that euerye one maye
render loue , obediencē , thankfullnes
and reuerēce to al such as thou hast
put in authořite ouer them : blesse
the churc̄h and send it peace and har-
borough here or̄ els where: blesse the
common weale and sende vs peace:
blesse the diocesses and shires and
send them good bisshops and suffi-
ces: blesse euery housholde and fami-
ly, that thy peace may be in the same
continually. Fynally write this law
& all thy lawes in oure hartes we be-
sech thee þ we may kepe them Amē.

Thou shalte doe no murder &c.

As in the commaundement go-
inge nexte before , thou settest
before me the personages of all
such as thou so; the commodityse, or-
der, and peace of mā in this life hast
placed in authořitie, accordingly of
vs so; thy sake to be esteemed: so dost
thou

Upon the commaundement.

thou in this commaundement set before vs to loke on, the personages of all men generally, high and lowe, ouer whom thou geuest vs a charge that we shal not kil or murther the. In which word thou comprehendest all kind of hatred or malice, in word thought or dede, as thy dearely beloued sonne expoundinge this com-
maundement dothe teache. Mat.5.
cause thou woldest all men shuld be deare vnto vs, being all of one staunce, of one similitude, comming of the same parents Adam and Eve, made of one God, redemed of one Christ, in whom we shold be coupled as members of one body, and liue to the aside, succour and confort one of another, because of this (I say) easlie we may see that not onely þ forbiddest here to beware of all kindes of displeasures, but also thou commaudest vs to beare and exercise al kinde of loue and sauoure in harte worde and dede, and that for thy commaundementes sake, for els towards oure enemies our hartes wolde arise, and be great, in that they contemnyng
their

B.111.

A godly meditacion.

theſt duetties towards vs ſcme to do
ſerue the like at oure handes.
By reaſon hereof I haue great cauſe
to thanke thee vere father. For here
by I ſee how that thou doſt muſche
loue my ſoule which arte ſo carefull
ouer my body, ſo that he whiche hur-
teth it diſpleaſeth thee and he that
doth it good pleaſeth thee, iſ ſo be he
doe it for thy ſake. By thiſ commaū-
dement now I ſe that it is thou that
haſt kept me fro doing many euels,
which elſ I ſhuld haue outragiouſly
done, & haſt ſirred me vp to do good
to my bretherne if at any time I haue
done any euēn as thou haſt alſo kept
and doſt kepe preſently others from
doing me hurt, & haſt and doſt ſirre
vp thofe that do me good to do ſo vnto
me. Oh how great is þ multitud
of thy benifits (good lord) wherwith
thou haſt ouerwhelmed me, and the
which thorough thiſ commaundement
I perceave my ſelf to haue received,
preſently do receiue, & ſo longe as I
liue am like to receiue, for thou com-
maundest al men eucry where to do
me good, loue me, defend me, & che-
riſhe

vpon the commaudements.

rishe me : suche is thy loue to me in
this present life & that for my body.
oh how great is thy loue then to me
in euerlasting life, & þ for my soule:
It is a straung cōtrey so great is thy
protection, how great is it at home?
But alas(dere lord) how unthankful
haue I ben & am yet still for these thy
fatherly benefits, oh misingratitude:
yea lord horribly haue I trasgressed
& still doe transgresse this thy graci-
ous precept in pride, envie, disdaine
malice, hardnes of hart, unmerciful-
nes & contēning thy childre, saints &
seruāts: H̄elf loue all together raig-
neth in me and desire of p̄asse , rule
& fame: I am so farre frō loue & mer-
cy in hart(good lord)that no man cā-
here it in my tonge, nor see it in my
works, but rather cleane contrary,
and þ generally and to thē, to whom
I am most bound perticulārly . By
reason wherof I haue deserved ever-
lastinge damnation and to be cast
awaye from thy presence for ever.
Oh moste grattious father forgyne
me for Chrys̄tes sake I besc̄he the:
For to this ende diddest thou geue
this

A godly meditacion.

this commaundement, that I seyng
my corruptiō and dep̄auate nature
by synne, might come to thy mercye
deserued by christ, and throught faith
in him, might finde not onelye par-
done of that whiche is paste: but also
thy grace and holy spirit to beginne
in me the obedience to this and also
ther thi holy precepts for evermore,
so be it. For this thy Christes sake
(deare father) I besech thee therfore
to take from me and all other for
whom thou woldest that we shold
praye, all enuye, pryde, arrogancye
vysdaine, hatred and all suspitious-
nes: and graunt vnto vs bowells of
mercy, humilitie, pacience, meke-
nes, longe sufferinge , gentillnes,
peace, charitie and al kinde of bro-
therly loue: confort the feble, releue
the poore, help the fatherlesse, heale
the sycke, blesse the afflicted, shewe
thy great mercy vpon all poore pris-
ners & deliuer them in thy good tyme,
remember thy pitie toward stran-
gers, captiues, wydowes, and suchē
as be oppresed.

Thou

Upon the commaundements.

¶ Thou shalte not committ adulterie.

H Ere(good lord) thou goest about
to commaunde vnto me as loue
in the other, so purenes and cha-
site in this, and therfore thou saiest
I shoulde not committ adultrye: in
the whiche word thy sonne oure sau-
our Jesus Christ, doth comprehend
all vncleannes, yea the very concupi-
scence and abusing of the hart in lu-
king after any mans wife or other-
wise vnchastly. By the whiche, in that
thou woldest haue vs to loue in our
selues and others purite & cleanes,
that we might be holy as thou oure
god art holy, and our bodies beyng
temples of thy holy spirit myghte be
kept pure and accordinglye : easelye
we may see that as thou forbiddest
all vncleane dedes, wordes, lokes,
and thoughtes : so doest thou com-
maunde vs to loue and exercysse all
puritie, chastitie, cleannes, soberety
temperancye &c.

By reason whereof I haue greate
cause to be thankfull vnto thee,

H. v. which

A godly meditation

Whiche not onely for the helpe & com-
moditie of man, but also for remedie
of mans infirmitie, hast made woma-
kind and ordained the state of matri-
mony, which in thy sight is so holye
and pure that thou accompest the
bedde and acte of generaciō betwene
man and wife in this state of matri-
mony to be an undefyled thyng,
and such care thou hast ouer the per-
sonages marryed and their conditi-
on, that unto damnation they sinne,
Whiche not onely goe about to defyle
that bed, but within there harts doe
withe or desire it, yea whiche doe not
indeuer theselues w thought, word
and dede to helpe that purite & clea-
nes betwene married folks be kept.
But the greate causes thou geuest
vs to thanke thee for this state and
ordinaunce, and for thy defendynge
vs by thys commaundemente, are
innumerable.

Full wel I see that it is thou whi-
che by thys commaundemente not
only refraynest me, but also kepest
my wyfe from impurytē whiche
ells

vpon the commaundements.

ells we might bothe comnyte.

Create is thy loue (Oh good lord)
and moe then I am able to consider,
whych declarest thy selfe to be thus
caresfull ouer me concernyng the
benesyttes whiche come vnto me
bothe for the mynde , bodye , and
goodes, by sobreytye and temper-
auncie, whiche here thou requirest.
Onely thys I cannot but see, that
I haue greate cause to thanke thee
whiche arte so carefull ouer me, as
by thys commaundemente I well
see.

But alas (good lord) what shall
I saye , whiche am and haue bene
so farre from thankefullnesse that
I am to be accompted amonkest the
most vntbankfull: yea y knowest it
good lord. Fylthely haue I broken
thys lawe, & caused other so to doe,
of whose repentaunce I am vncer-
tain: as also my tonge alas hath oftē
ben to shamefully exercised, myn eyes
& my thoughts to wickedly abused.

All this geare I haue increased by
myne intemperaunce in eatynge,
drinkinge, cherishing my bodye &c.

A godly meditation

I haue also hurt my bodyly health,
minished that whiche I and others
should lyue on, and horribly hindred
all good prayers, and meditations:
wherin though I haue time & place,
yet alas I nothing exercise my selfe
as I shoulde doe.

By reason whereof, I haue deser-
ued everlasting damnatiō. O good
lorde and gratiouſe father, doe thou
for thy names sake and in Ch̄iſteſ
blond, pardon me and forȝeue me I
besech thee, & as thou hast most mer-
cifully bitherto spared me: ſo of thy
mercy put awaye my trespasses, &
the transgrefſions of those whom I
haue caused to synne: let that loue
which moued thee to pardon Judas
with Thamar, Dauid, Berthſabe,
and the greate synner, of whom we
reade in S. Luke, moue thee to par-
done and forȝeue me alſo. Thou ga-
ueſt this commaundemente to thys
ende that I might knowe my ſinne
and ſinnesfull nature and ſo thereby
be diuen to thy Ch̄iſt crucified, for
whose ſake I aske mercy, & alſo that
thy good ſpirit maye be geuen vnto
me

Luk. 7.

Upon the commaundements.

me to purifie me and wokē so in me
and with me , that I may trewelyc
know, hertly loue, & faithfully obey
this thy holy precept inwardly and
outwardly now and for ever Amen.
Gracious good lord, graunt to me &
my wifē that we may dwel together
accordinge to knowledge, and maye
kepe our vſells in holines: graunt
(O b̄ lord) that we may be pure and
vndefiled: and graunt the same to al
that be married, and to them whiche
be vnmarried graunt, that they may
live a pure, chaste, and vndesyld life,
and if they haue not the gifte of ſin-
glenes of life, graunt them ſuch ma-
kes with whom they may live holy-
ly to thy praze . Deare father geue
me the gifte of Sobrietie and Tem-
perancy, and graunt the same to al
them whom thou woldest I shoulde
praye for . As in tyme past I haue
uſed my toungue and other mem-
bers euell , so nowe good lord
graunt that I maye uſe them well,
chastly and godlye . This I praye
thee graunt throught Iesas Chryſt,
and finally (O lord) bothe in ſoule
and

A godly meditation
and body sanctifie me, and as in thy
temple dwelle in me nowe and for e
uer more Amen.

Thou shalte not steale.

Nowe that thou hast taught me
the seruice required of thee so
me to obserue towards the per
sonages of all men and women of e
very conditiō: thou beginnest to tell
me what thou woldest I shoulde do
concerninge their goodes: and as in
the nexte commaundemente before
this thou dyddeſt cōmaudc unto me
sobrietie & purenes , so doest thou in
this Justice and rightuousnes , so
bydding me to steale. Under the whi
che word þ comprehendest al kindes
of desceite. The whiche thing þ doest
because þ woldest that I shuld geue
my ſelſe wholly to the ſtudie and ex
erciſe of Justice , as in the p̄cepte
next going before, þ woldest I shuld
geue ouer my ſelſe wholly to the ke
ping of sobrietie & purenes. So that
I ſee thy good pleasure herein is not
that I ſhould alone ly abſtaine from
all

vpon the commaundements.

al thefste: but also from al fraude and
craft in word or dede, yea þ I should
earnestly folow and exercise all equi-
tie, trueth and Justice.

By reason whereof I see my selfe
much bound to prasse thee which art
so carful over mi goods & substauce,
that if any man shoule goe about to
steale from me, or to defraud me in
any thig, yea whosoever goeth not
about to kepe & care for that I haue
as he woulde doe for his owne, the
same displeaseth the.

Oh lord if thou hast such care for my
goodes, cattell, and such pels, how
greate is thy care for my soule? If
this one commaundement were not,
I perceave as I for my owne parte
shuld haue done and doe much worse
then I haue done: so much worse had
bene done to me and mine then hath
ben. It is þ good lord (I perceave)
that hast both geue me al þ I haue,
and also still conseruest and keepest
the same, and not my owne polys-
tice, wyls domia and iudistrye, for in
baine wers al this, excepte þ diddest
in bouchsafe

A godly meditation

bouchsafe to vse & take it as a meane
to worke by. There is nothing ther-
fore that I haue but when soever I
loke vpon it, by this commaunde-
ment I learne thy goodness, strength
and power, soz as thou geuest it of
thy mercy, so it speaketh to me that
presently þ still doest kepe it soz me:
so that exceeding great cause haue I
to thanke thee soz this p̄cept vere
god and most gracious lord.

But alas I am so farre from thank-
fulness (as alwaies I haue bene soz
all thy care soz me and soz all that e-
uer thou haste geuen unto me) that
as I haue vsed subtelty and crafte,
yea some times theste and b̄sberye:
so nowe (good lord) I still when oc-
casio is offered, do exercise the same.
I liue also voluptuously of þ þ haue
geuen & lent me, & nothing consider
what equitie requireth, and what o;
how great the necesstie of the poore
is, whom I doe thus defraude by ex-
celle and prodigalitie. That whiche
I borowe, I with unwillinges doe
repaye, I vse it more negligently
then I wold do myn owne. Lacke of
excom-

vpon the commaundements.

excommunicatiō, of Justice, y great
vsery, robborie, oppression and such
like wickednes as is exercised amon
ges vs. I lament not, labour not af
ter my vocation for the redresse of
the same, I pray not to thee therea
bout , but neglecte altogether.

pea euен those things wherewith
I am put in trust, oþ am hirid to do,
those(I say) I doe with great negli
gence, so that great is my sinne here
in and worthy I am of damnation.
But mercifull god I beseech thee for
Chr̄istes sake, to haue mercy vpon
me, and to pardon me my vntbank
fulnes, thefes, fraudes, deceiptes, a
varice, negligences & great careles
nes for y lacke of Justice & for y mo
truouse oppression, vseries, excesse,
riot, the whiche be horribly exercised
in y commō weale. For thy mercies
sake in Chr̄ist Jesus(o lord) whom y
haste geuen to fullfyll the lawe for
them that doe beleue, geus me trew
faith and thy holy spirite, to wokē
in me the knowledge , loue and per
petuall obedience of this thy holye
precept and all other thy commaun
dements

I.i.

deaments

A godly meditation

bennents so; euer.

Weare lord geue vnto me and to all
whom y woldest I shoulde pray so;
the hatred of al craft, and loue of all
justice, graunt to the oppressed thy
comfort, to wrongers repentaunce,
to theues and deceiuers, y they may
make restitutio, to justices of peace,
land lords & the rich of the world, y
thes may haue thee before their eyes,
loue their poore tenants & brethren,
to labozers & artificers y they maye
be diligent in their worke & laboure
that wherw they are put in trust.

Thou shalte not beare false witnesse
against thy neighbour.

Now doest y(most gracio^r lord) i[n]struct me in this commaundement how I shuld use my tong other towards my neigbor & behaue my self concerning his name, forbidding me to beare false witnes: in y which t[ime] y forbiddest me all kinds of flaundering, lying, hypocresy & vntrueth. And thre why: because as members of one body die, thou woldeste we shoulde speake truet.

Upon the commaundements.

truelth one to another, and be careful
every one to couer others infirmity,
and wth oure touȝe defend the names
of others, euē as we wold that other
should defend ours. So that in thys
commaundement, as þþ forbiddest me
all kind of euell, parelous, calumni-
ous, and vntrewe speaking: so doest
thou commaunde to me all kinde of
godlye, honeste and trewe reporte
and talke.

By reason whereof I haue greate
cause to prasse thee, in that I se thee
to be so carefull ouer my name, that
all men are by thee commaunded to
defend þþ same. O pretto^g god, great
is thy care ouer my soule I nowe
perceiue. If this commaundemente
were not, I se, as I shuld haue done
þþ doe much worse with my touȝe to
others then is hapened, so shoulde I
haue felte of others towards me.

Besydes this no small commodi-
tyle is it to me that thou wouldest
all men shoulde vse treweth in all
thre wordes to me.

Oh howe greate a good thyng is
I.ii. thys

A godly meditation

This vnto me: If we consider þ hurt
þ cometh by vrtrueth & by wordes,
wherethrough many are deceiuued:
easly may we se a wonderful benift
and care of thee for vs in this com-
maundement.

But (gracious lord) like as I ac-
knowlede my vntthankfullnes to
be monstrouse and great & alwates
hathe bene herberto: Euen so yet
continue I in wonderfull hypocritise
in all my conuersation, osten lying,
and speaking as vainely so offend-
uely, fleshly subtelly, caluniously, &
geuig my eares to here such things
as be slaunderously spokē, not repug-
ninge or admonishing other: as the
slaunderer to doe as he wold be done
by, to tel his tale wher he shuld tel
it: neither admonishing the party
slaundered of þ whiche is reported
of him, thereby to take better heede,
but rather I augment it. By reason
whereof I haue deserued eternall
damnation.

But thou(good lord) be mercysfull
vnto me I beseeche thee for Christes
sake, whom þ hast ordained to be the
ende

vpon the commaundements.'

ende of the lawe to all them that doe
believe, as well for pardone of that
whiche is past, as for not imputinge
the superfection that remaineth. In
his name therfore (good lord) I be-
sech thee to pardon me, and geue me
thy holye spirite to open to me this
lawe and all other thy preceptes, so
to understand them, that I may har-
tely loue them & faithfully geue my
self to the obediēce of them for euer.
Graunt me thy good spirit to sancti-
fie my tonge that it may be kept frā
lying, slaundering & al such vices, &
that it maye be continually vsed in
thy seruice, and speakinge that
whiche may be to edifie, to thy
glory and praise through Iesu
sus Chist oure lord.

Amen.

¶ Through vnprefectnes of copies his doinge
vpon the tenth commaundement is not yet
come to light. Therefore take this in good
part till god send the rest.

A meditation con- cerninge praser, with a breffe para- phrase vpon the petitions of the lords prayer.



The mind of man bath so large roome to receyue good things, that nothing indeede can fully syll it: but onely god, whō then thy mynde fully possesseth, when it fully knowethe him, it fully loueth him, and in all things is framed after his will. They therfore (dene low god) that are thy children and haue tasted somewhat of thy goodnes, do perpetually syghe, yis do pray vntil they come thereto: and in y they loue thee also abone all thynges, it wonderfully woudeth them that other men do not so, that is loue thee & seke for thee with them. Wherof it commeth to passe that they are inflamed with continuall prayers and desires that thy kingedome myghte come every where, and thy goodnes myght be both knowē, and in life ex-
preſſed

Upon the lordes praier.

pressed of every man.

And because there are innumerable many things, whiche as well in them selues as in others be against thy glory, they are kindled with continuall prater and desire, sighing un speakably in thy sight for þe increase of thy spirit: & some times whē they see thy glory more put back then it was wonte to be either in themselves or in anye other, then are they much more disquieted & vexed. But because they know that þe doest rule all thinges after thy good will, and þe none other can helpe them in their neede, they often times do go aside, all busynesses laid a part, and gende them selues to godlye cogitations and talke with thee, complaing to thee as to theyr father, of those thynges that greue them, beggyng thereto and that most earnestly thy helpe, not onely for themselves, but also for others, especiallye for those whom singulariye they embrake in thee, and often do repeate and remēber thy gracious benifites both to others and to themselues also, whe-

I. iii. through

A godly meditacion.

through they are prouoked to rede
to thee harty thankes, therby being
endamed, as well assuredlye to hope
well of thy good will towards them
and paciently to beare al euills, as
also to study and labour to mortisye
the affections of the fleshe, and so over
ver all their whole life to the service
of their brethren and to the settinge
forth of thy glory.

This they know is that p[re]ayer thy
sonne Iesus Christ oure lorde com
maunded to be made to thee in the
chamber, þ dore being shut. In this
kind of p[re]ayer he himselfe did watch
osten, even al the whole night: her
in was Paule frequent, as all thy
saintes be. This kind of prayer is þ
true lifting vp of þ mind unto thee,
this standeth in th'affections in the
hart, not in wordes & in the mouth.
As thy chiloren be endued with thy
spirit, so frequent they this talke w
thee, the more thy spirit is in them,
the more are they i talke with thee.
O geue me plentisfully thy sp[irit]e
which thou hast promised to powre
out vpon all fleshe, that thus I may
with

vpon the lordes prayer

with thy saintes talke w^t thee nisght
and day , so; thy only beloved sonnes
sake Jesus Christ our lord Amen.

Moureuer thy saintes, to prouoke
them to this kinde of prater, doe vse
first their necessitie, whiche they con-
sider in thre sortes, inwardly concer-
ning their soules, outwardly concer-
ning their bodies, and finally concer-
ning their names and fame , wher-
to they adde the necessitie of those
that be committed to them , the ne-
cessitie of thy church, and of the com-
mon weale.

Secondly they vse thy comman-
dements, which require them vnder
paine of sinne to praye to thee in all
their nede.

Thirdly they vse the considerati-
on of thy goodness, whiche art natural-
ly merciful to yonge rauens calling
vpon thee, much more then to them
for whom rauens & all thinges ells
were made, so; whom thou hast not
spared thy dere son, but geue him &c.

Fourthly they vse thy most swete
and free promises made to heare and
helpe all them that call vpon thee in

J. b.

Christes

A godly meditation.

Christes name.

Fistly they use examples, how that
þ which art the god of al and riche
to all them þ cal vpon thee in christis
name, hast heare & helpe others cal
ling vpon thee.

Secondly they use the benefits a geue
them before they asked, thereby not
only prouoking them to aske more,
but also certifieng their faith, that if
thou wiste so good to graunt them
many thinges vnaasked, nowe thou
wilt not denye them any thing they
ask to thy glory and their weale.

Last of al they use the reading and
wayinges of psalmes and other good
prayers, because they know therby
peculiarly besides þ other scripture,
there is no smal helpe; as may apere
þ paul Ephes. Col. where he wil
leth the congregacio to use psalmes
hymnes and spiritual songes, but so
that in þ hart we shuld singe and say
them: not that thy children do not
use their tonges & words in praying
to thee, for they do use their tonges,
speche, & words to styrre vp their in
ward desire & seruency of the mind,
full

vpon the lordes prayer

full wel knowing that els it were a
plaine mocking of thee to pray with
lippes & tonges only. Ob y I might
fele now thy spirite so to affecte me,
that both with harte and mouthe I
might hartely and in faith pray vnto
thee.

No we concerninge the thynges
that are to be p̄aised for thy children
know that the prayer taught by thy
sonne, moste iuelye and playnelye
dothe contayne the same . And
therfore they often use it , synts
askynge of thee their heauenlye fa-
ther throughte Chryste , that thy
name myghte energe where he had
in holynesse and praysse : then that
thykingdome by regeneration & the
ministery of the gospel might come.
And so thirdly that willingly per-
fectly & perpetually they might stu-
dy to do , yea do in dede thy wil , with
thy holy & heauely angels & sp̄it̄s .
These thinges they seke & pray for ,
namely thy kingedome & thy righ-
tuousnes before any worldly bene-
fite. After whiche petitiōs , because
al things , yea euē y benifits of this
present

A godly meditation

present life do come from thee, they
doe godlye desire the same vnder the
name of daily bread being instructed
of thy wisedome, that after smal be-
nefites to aske corporall is not un-
seemely to thy children, which know
both spirituall and corporall to come
from thy mercy. In the other peti-
tions they pray for thinges to be take
from them, beginnig wth forgiuenes
of sinnes, which were impudentlye
prayed for, if y^e their hartes were not
so broke that they could forgiue all
thinges to al mē for their part. They
adde their profection, y^e is charitie,
wherby they professe that they haue
forgiuen all offences done to them.
Howbeit because it is not ynochē
to haue pardon of y^e whiche is past,
except thei be preserued frō new of-
fences, they pray thee not to lead the
impostures by permitting them
to the perverse suggestiō of Sathan,
but rather to deliuer them from hys
impostunitie and power, by euell vn-
derstandinge Sathan the authour of
all euell. Oh(deare god)that y^e wol-
dest endue me wth thy sprite of grace
and

vpon the lordes prayer.

and p[re]raier with thy childe[n] accor-
dingly to make this p[re]raier alwyses
whensoeuer I doe pray.

As so[me] outward euills so longe as
they doe not (as it were) inforce thy
people to sinne, in that chrissten pro-
fessio doth accompte them amoungst
thy benefites : thy sonne hathe not
taught thy churche to pray so[me] the ta-
king away of the in this p[re]raier, so[me]
here he hath cōtained but those thin-
ges, so[me] þ which al Christians gene-
rally and particularly may of faith
pray at all times. It often commeth
to passe that exterior euilles , be-
cause they be not euells in dede, that
is they are not against goddes grace
in vs, therfore they cannot of faith
be p[re]ayed for to be taken away, so[me]
thy childe[n] þ haue faith, do alwyses
preferre thy Judgement before their
owne, the which Judgement when
they know by that which hapnet to
them, they submite thysmselfus ther
to wholly, altho[ugh] the spirit make
his unspeakable groanings to helpe
their infirmities by prayer, not to
haue them taken away, but þ they
micht

A godly meditation

might haue strenght and pacience to
beare the burthe accordingly, which
burden if it be to heauy in the better
sense and seling therof, they in their
prayers doe complaine some thyng,
rather then pray to haue it taken a-
way, as oure saviour did in the gar-
den whē he addēd to his complainte
not my will but thy wil be done. So
do thi people in al their complaints
adde, not as we wil but as þ wilte,
for they are taught by thy spirite no
otherwisse to praye for the takyng
away of corporeal euelles either frō
them selues or from others, onlesse
they by the same spirite doe certain-
ly se the same to make to thy glory:
as dyd thine Apostles and seruan-
tes, when absolutly & without con-
dition they dyd aske health or mi-
racle for any, whē they healed or ras-
sed the deade by prayer: for they
know nothinge can be better than
when it is according to thy wil. Ob-
that I might alwaies know thy wil
in al things, and for euer applye me
self thereto. Hereof it commeth that
thy saynts and deare children which
loue

Upon the lordes prayer.

Ioue their neighbours as theselues,
do yet notwithstanding in their pray-
ers aske vengeance of some, as we
may reade in the psalmes of Dauid,
because in prayinge & talking with
thee they se by thy holy spirit (for wi-
out it is no true prayer) sometimes
thy Judgements upon some whiche
they perceue to sinne to death, and
therfore ought not to be praised for,
but rather to be praised against, be-
cause thy glory canot be set forth as
it shuld be without their destrucciō:
thy will is alwayes best & the thing
wherto they frame all their desires.

Therefore when they perceue it
decreed with thee suche and suche
by theyr destruycyon to set fowrthe
more myghtelye thy glorie, howe
should they but desire and praye for
the same, & write it as Dauid hathe
done, that the godly in readinge and
swaying such prayers, might receve
comfort, and the vngodly be afraide:
ells when that they perceue not so
manifestlye the determined Judge-
ment of god, they in their prayers do
most hartely praye for them as Sa-
muell

A godly meditation

muell did for Haule, Moyses for the
Israelites, Abraham for the Hodo-
mites. Oh good faber forþby mer-
cyes sake geue me the trewe loue of
mankinde, but yet so þ I maye loue
mā for thee and in thee, and alwaies
preferre thy glory aboue al thinges
þrough Christ our lord.

Now though thy children do know
that thy wil cann̄t but be done, and
nothinge can be done but that thou
of thyne owne will hast determined
to do, although no man shuld desire
the same , yet are they earnest and
frequent in p̄ayer: synt to render o-
bedience to thee, whiche requyreste
p̄ayer as a spirituall seruice to thee:
secondly because thou hast ordained
p̄ayer to be as an instrumente and
meane, by the which thou wokest
thinges with thee already decreed &
determined . Thy children doe vse
prayer to offer thee their service, if it
shall please the to vse the same . As
they doe eate and drincke, whiche is
a meane ordayned of thee for the con-
seruation of their lise, not lookynge
hereby to lengthē their datis aboue
their

Upon the lordes praiser

their boundis which already thou hast
appointed, but as becomis them, to
use thy meanes whiche thou hast or-
dained to recue thy prouidence: So
do they (herein as men not cunnesse
to knowe thy prouidence further
then thou teache them) use pazer as a
meane by þ which thou art accuso-
red to wokre many of thy chidren
suffering that according to thy good will
now make use the same: They do
not thinke a mutabilitie in thee (so
þt god arte not chaunged; wþth
thee there is no varablenesse) and
therfore they pray, not as men which
would daue thy determinacions and
ordenaunces, whiche arte in myn will
some and mey, to be altered, but rather
that that they might submitte their
will to thine, & make them more
able to bear thy will and pleasure.
þþp knowe thou haue promised
to helpe them callinge upon thee,
wherefore þt doubt not but thou so
wilt doe and therfore paze acor-
dingly. They loue thee harkely, and
therfore þt cannot but deare much
to talk wþth thee, that is to praye,

R. i.

even

A godly meditation

even as a lame manned and launging
wife will not take spoudes; for she
answerte of her husbande at all
but that she hopeth he wilde take
in good parte and use of his owne
free wille, althoough she had spoken
nothing therof. wherein she knoweth
what her husbande will say in thin-
ges. she gladely talketh by it self
therafe, and accordingly as she falleth
she is purposid to do. she hath often
desire him to doe it a greeable chil-
dren (I say) which hertely leue them
in that they know the wisdom and
willing best, halfe cause they be often
take with a boordes desyre them to do
that which they know to best, which
they know we also thonke doe of
mens shuld alse say prayes for example
the children use prays as a meane
by whiche they se plainly the power
thy presence, thy prouidence, merci-
goodnes towarde them in graun-
tinge their petitiones, and by prays
they are confirmed af them all. yet
the children use prayer to admonishe
them how that all thinges are in the
hands. In prays they are as it were

Upon the border prairies

of them put in mind of those thinges
they haue done agaynt thee theyl
good lord. By reason wherof repen-
taunce ensueth, and they conserue a
purpose to live more purely euer af-
terwards, and more hartelye to apo-
plye themselves to all innocentie &
goodnes. Who now considering so
mange greate commodities to come
by reason of prayere, would natuall
why they do; en are much in pracie
and labouiring to pouoke forders
thee unto newe made prayere. In our
nexte booke we shal saye
that it is a fitter to saye
thee woldse any thing which might
offend or hinder his soule, so no man
wardeth prayer wyl flatter himself
in any shrewe that shoulde desplease
thee, forwhom by prayere he meuerth
fate whensoeuer he prayeth: so that
nothing is a more provocacion to al
kind of godlynes then prayere is.

And therfore not wþt hout cause
we may see thysne Apostles and ser-
vantes to laboute so diligente lyfe,
þt deþþe that oþers myghte use,
þþynges so þemelous and oþers.
þno das viiiij. M. R. 11. A

A godly meditation

As concerning outward thynges
which thy childre pray for, although
they know thy wil & decree is not va-
riable & thy purpose must needs come
to passe, yet doe they receve by their
prayer no small commodite. For ei-
ther they obtaine their requestes or
no. If they do obtaine the, then ydone
they by experiance that thou doeste
the will of them that feare thee, & so
they are more kindled to loue & serue
thee. And in deed for this purpose þ
art wont, when thou wille doe good
to any, to styrre vp their mindes to
desire þ same good of thee so thende
that both thou and thy gifts may be
so muche more magnified and set by
of them, by how much they haue ben
ernest suters and petitioners for the
same. For howe can it but enflame
them with loue towards thee as per-
ceas and seale thee so to care for them
bear them and loue them. If they
doe not obtaine that they praye for,
yet undoubtedly they receive greates
comforte to see that the evyls which
passe them and wherof they com-
plaine still, doe not oppresse and ouer-
come

Upon the lordes praiser.

comme them, & therfore they receyue
strength to beare þ same the better.
O good father help me that I might
hertely loue thee, complaine to
thee in all my nedes and al
matais by prayer to þo,
Iuer oure my heart
before thee. Amen

AN OTHER
paraphrase or meditation upon
the lordes praser.

O Almighty & eternal god of þis
all fathorbode in heauen and in
earth is named , whose seate is
the heauen, whose foote stoole is the
earth, which of thy great clemency &
unspeakable loue hast not waiged
nor considered our great unkindestnes
and wilfull disobedience , but accord-
ing to the good pleasure of thy eter-
nall purpose hast in thy welbeloued
sonne Iesus Christ, chosen vs out of
the worlde and doest accept vs farre
other wise then we be in dede, to be
called yea and to be in dede thyne a-
doyned sonnes, and doest bouchesase

B. iii.

(oh

A godly meditation.

(oh louninge father) that we as it
were heavenly children shuld every
one of vs confesse , declare and call
thee oure heavenlye father : agaynt
(deare father) that amonge vs thy
poore children by purenes of myndes
and conscience, by singlenes of hart,
by vncorupt and innocent life, and
example of vertue and godlines, thy
most holy name maye be sanctified,
and that so many of al other nations
as thou hast ther unto chose and pre-
destinate, beholding our godlines &
vertuous dedes that thou woxest
in vs, may be the more styrred to ha-
low and glorify thy blessed name.

Thy king. Oh faithfull father we beseech thee
dōm come that the kingdome of thy holy spirit
of grace and p̄ayer , of thy louninge
kindnes and mercy, and of all other
thy holy vertues, and of thy helpe &
most blessed word may continually
raygne in our heartes, so that thou
woldest bouchesafe therby to make
vs worthye to be partakers of the
realme & kingdome of thy gloriouse
and blessed presence.

Oh deare god and heavenlye father
Ips

Halowed
be thy
name,

vpon the lordes praiet.

for humblip's despise thy goodnes to
honne our bates unto thee, to make
us humble of minde, to make us folde
in oþre wþine flight and obedient, þat
like as þe þearc sonne our only sa-
viour Jesu Christ counted his meate,
workes, prayse, and life to be onely
in obeyng to thy most blessed wiþ,
wherþ in for ourakes he became ob-
edient to the death of the crosse; so
we may eue unto the very death, in
lowlines, in meketnes, pacience and
thankefulnes, obey unto thy holre
wiþ and not to murmur and grudge
noȝrefuse whatsoever thy faterlye
pietie shal thinke good to lay on vs;
be it pouertie, hunger, nakednes,
sicknes, flaunder, opprestions, vera-
tions, persecutions, peal or deatþ
it self for well doing: hut in all thin-
ges seke and laboure to make thyselv
our earthly bodies seruiseable to do
thy wiþ, and to refuse that thou wylt
not, nuer to sygne nor wassell it
against thy holye wiþ, but with thy
heavenly citiens and household built
vpon the foundation of thy holye
prophete and apostolis, thy sonne

Thy will
be done.

B. llll.

Jesus

A godly medicacion,

Jesus Chrift being the heade comes
Stone, all selfwill and contromerſe
in opinions ſecluded, his iugement
ſieres & affections of the fleſh morti-
fied, the flatenting auauies of the
vaine world, þeruall and subtyl impur-
ties awaite of þe pevile overcome, ar-
guing together quietely, and uniting
in ſpirit, we may freely obey þat þy
moft bleffed will, therem to make
all the daies of oure life.

Give vs
this daye
our dailie
bread.

Oh deare god geue unto our meſter
full bodies neceſſarie ſuſtenance, &
take from vs all loue of worldely
things, all careſuernes and conetur-
nes, that we may the moſt freely mo-
tippe & ſerue thee. Oh mercysful fa-
ther we beſeech thee to geue unto vs
that beaſtly bread to ſtrengthe our
harts, I meane þe bodye of þe deare
ſon Jesu chrift þe very foode & health
of our ſoules, that we may alwaies
wth thankfulnesſe firmyly ſeape on him
þy faith & bitterly forſake & abhorre
all falſe doctrine & perfwashions of me,
and all lying ſpirites that ſhall per-
ſuade vs any other minde of him then
þy holy word doth teache, & allure
vs

Upon the lordes prayer

vs satisfie our hungrye soules (deare
father) with þ. mary & satnes of thy
riche mercy þþo vñisid to vs in þ same
þy sonne, and of our eternall eleva-
tion, redcption, iustification, & glori-
fication in him . Make vs (Oh gra-
tious god) to contempne and despise
this wrold with the vaine thinges
and pleasures therof, and inwardly
to hunger for thy blessed kingdom
and presence, which doe thou satisfie
(good god) in thy good tyme accordyng
to thy good will and pleasure . Oh
most loving god, geue vs the bread
of thy dyplic precepts and make our
hartes perfect, that we may trulye &
frely walke and liue in them all the
daies of our life. Oh deare and mer-
ciful father, we besech thee geue vs
the bread of thy lively and heauenly
word & the true understanding ther-
of, whiche is the light of oure pathes,
the foode, streng towre and sure de-
fence of our soules, that we beinge
wel sensed with this munition, sedde
and filled with this foode, maye be
þy grastes at thy celestial feast
and feeding, where we shall never

B. v.

hunger

A godly meditation

bunger nor wrong, and two shillings ad
And for the moste righteous, and mercifull
giue vs our god, father and gouernour of our life,
trespasses. We confesse that we haue greciously
sinned against thee from our yowre
yonge chylde hood in ingratitude, for our
charituelnes, wilfulness, disobedientie,
presumptione (unmeeteable out
negligencie & sinnes whiche we haue
done to thine most bountefull haunce
wisted. Whereby we haue deserued
not only soore ad grevousse plagues,
but euenernal damnation, were
it not that thou art y lord of mercy,
and haue power to shew mercy on
whome y wolt, wherein thou art riche
and plentifull to al them that call up
on thee faithfully: Wherefore (dear fa
ther) we seing our malifols and gre
uousse sinnes, whiche we haue com
mytted against thee, & also thy great
mercy, loving kindnes, pacience,
and long suffering towards vs, are
compelled not only to beare patient
ly and suffer our enemies whe they
raille on vs, slaunder vs, oppresse vs,
bere vs, or trouble vs, curse, per
suade, & kyll vs: but also to speake
vs.

vpon the lorde's prayer

well of them, to ensute them, to
pray for them, to doe them good, to
blisse them, to cloth them, feede them,
to heapping coales of thy charity and
loue vpon them, and mercysfullie
to forgeue them evn as thou (deare
father) for thy beloved Chyldres
sake hast forgyuen vs. Thus hast
thou taughte vs (good father) not
as the hypocrites to lokene our wylpe
on oure neigbours faultes, but di-
ligently to examine oure owne con-
sciences wherin we haue offendid
thee, & also what occasion of offence
or fallyng we haue geuen to our bre-
thren in eating, drinking, going, ap-
parell, speaking, dissolute or vncome-
ly laughter, in bargaining; or by ame-
meanes, and with all speerde seke to
reconcile our selues to them, & to for-
gene vnto other from the botome of
our harts, whatsoever they haue of-
fended vs, and to doe none other wise
then we wylle and desire in our hap-
pes that other shold doe to vs, y so
we may fynde thee (olode) in forge-
ning vs our trespasses, mylde & me-
rcysfull

A godly meditation

cfull, which spedily doest thou shew
thy self vnto vs, for thy deare Chri-
stes sake.

And lead
vs not in-
to tenta-
tion.

Oh lord, thou god of the righteous,
we seele the fraulitie of our nature to
be so perverse and apte to sinne, that
when thou by the gifte of thy holy
spirit doest moue vs, and (as it were)
call vs, ye rather draw vs vnto thee
then are we drawen away & temp-
ted of our owne concupiscence & lust,
beside the greate and daungerous as-
faultes of the wrold and devill: ther-
fore (faithful father) we by poye chil-
dren beseche thee to take from vs all
those euills and accassions that may
drawe vs from thee. Oh deare god,
protecte, defend, and strengthen vs
against all the suggestions & assaul-
tes of our enemys, the wrold, the
fleshe, and the devill, that neither in
prosperite we were haunte oþ byg he-
winded to say unthankefullly what
follow is the lord, nor yet in the abon-
daunce of temptations, , anguylsh-
beration, tribulation, oþ persequi-
on, to be oppressed with feare, nor de-
ceived by flaterie , nor yet to fall in
dispaire

Upon the lordes prayer.

despaire and so bterlye perishe : but
in all daungers and perilles of temp-
tacions , and in the myddeste of the
stormy tempests of tribulacion (vers
father) make vs thy poore childdren
to fele the consolacion of the certain-
tie of our eternall election in Chryſt
Iesus our lord, and to perceyue thy
fatherly succoure ready to helpe vs,
least that we beyng ouertome with
the wicked sleightes and deceitfull
muaſons of the enemys, shold (as
without thy grace and merciful pro-
tection we shal) be drawne into an
obſtinate minde & ſo ſhat v p the run-
daſe y ſhuld lead thy gracioꝝ giſts &
beniftis vnto vs; to our comoditeꝝ &
comfort, that thoor mighteſt lead vs
forth with the euill doers & barden
our harts . Wherefore (O good god)
giue vs theſe thi good giſts, namely
ſtrenght, pacience & toyſaines of hart,
to reioice in temptacions & affreſe vs
that it is the triall of our faith, that
faſhion in vs maye haue her perſec-
cione, that when we be well appre-
hended and purged with the fire of tem-
tacions, we may synigne oure life in
victorie

A godly meditation

In thydory, and ever more lise wth thee
in thy heauenly kyngdom; where no
temptacion shal do vs hurt.

But deliuere
vs from e-
uell.

Finally (most mercifull father) we
humbly beseech thee to deliuere vs fro
this present evill world, from all hu
mane & worldly feare, from all iniur
ies of the fleshes mind, vsd false
propheteys and teachers, from false
brethren, from traitours & tyranter
es: and if it be thy good pleasure and
may make most to the glorie of thy
name, deliuere vs from the bandes of
our enemies & from all other evylle
present and to come both vs bodye &
soule, that we being by thy gracie
mercy deliuered from al harreful bin
ges, may alwaies use those thinges
that be profitable for vs, remouelye
genc to serue thee in good workes,
that þ yoke of our enemies and the
bandes of sinne being shaken off, we
may possesse the inheritance of thy
heauenly kyngdom, which I by very
sonne Jesua Chrys bath with his
precious bloud purchased for us, they
eleat vsd the beginnynge of the world
for thyne is the kyngdomme, thon ou-

ly

upon the lordch prayer.

Ips habesthe myrestye, thou onelyle
arte the god shone almighty, byng
of all kynges, and lordes of al lordes,
thou onelie habest the powre and
outbarayper to set up kynges, and
to putt them do lone, thou hast
the powre rule of the dulle land ma-
iestie regn, to syste amonge the
peyne of thy people, thou onelie
make the myrest o ceare and gentil
glory to habour thon self. O dere
god, therew is neither manke rule
nor powres, honore nor worshippes,
dignite nor offere, riches nor pouers,
welth nor fuchnes, plency nor scar-
cite, prosperite nor adversite, war
nor peace, life nor death, nor any o-
ther thing but it is all thine. & thou
both hast the powre also wylt geue
it to whō it pleasest thee in thy tyme
and season, that all glory maye be
geuen to the alone, soz thou arte
worthy.

O dere father to thee we come ther-
fore for helpe and succour, soz wþt-
out thee there is no helpe at al. O b
good father deliuer vs frō al that is
evil

A godly meditation

evil in thy sight, for thy owne name
sake and for thy deuise Christe sake,
that we beyng armes with thy ho-
ly armour, and weapened wþt þy
blessed word, and instructed by þy
holy spirit, may according to thy ho-
ly promise, serue thee without feare
all the daies of our life, in such hol-
yness and righteousness as is accept-
able in þy sight. We therfore
(our deare father) our creatour, fa-
ther, protectour, governour, and be-
sendour, and thy beloued sonnes Je-
sus christ our only peace, mercifull
redemer, sustainer, and dominante, and
þy holy spirit our sanctifield, our
wisdom, teather, instructor, & com-
foster, be all dominion power and
gloþy for ever and euer amen.

A MEDITATION

of the comming of Christ to Judge-
ment and of the rewarde bothe
of the fayt hefull and vn-
faythfull.



H hoarde Jesus Christ
the sone of the euer-
lusing god, by whō al
thinges were made,
are ruled and gouer-
ned , as of thy loue
for our redēption thou diddest not
disdaine to be our mediatour and to
take vpon thee oure nature in the
wombe of a virgyn puerly and with
out sinne by the operacion of the ho-
ly sp̄itice, that both thou myghtest
in thyne owne person wonder-
fullye beatifysē and exalte oure na-
ture and worke the same in vs also,
first abolishing the giltines of sinne
by rewissyon , then synne it selfe by
death, and last of al death by ressing
up agayne these our bodies, that they
may be like unto thine owne glo-
rous & immortall body, according to
the power wherwith thou art able
to subiect all thinges vnto the: As I
L. i. say

of the comming

Mat. 25.

Say of thy loue so; oure redemption
thou becamest man , and that moste
poore and afflicted vpō earth by the
space of xxxiii. yeares at the least , in
most humilitie, and paideſt the p̄ice
of our cauſom by thy moſte bytter
death & paſſion, for the whiche I moſt
hartely geue thankes to thee: So of
the ſame thy loue towards vs in thy
good time, thou wilte come againe
in the cloudes of heauen with power
and great glory, with flaming fyre,
with thouſandes of ſaintes, with
Angells of thy power, w̄ a myghtis
crie, ſhoute of an Archangell, & blaſk
of a trompe, ſuddenlye as the light-
ning which ſhineth from the eaſt &
when men thinke leaſte, even as a
theſe in þ night, whē me be a ſepe, þ
wilte come (I ſay) thus ſuddenlye
in the twinkling of an eye, all men
that euer haue bene, be and halbe,
with wemen & children, appearinge
before thy tribunall Judgement ſeat,
to render an accompte of all things
whiche they haue thought ſpokene
done againſt thy lawe, openlye and
before all Angells, ſaintes, and de-
uells

of Christ.

usles; and so to receuthe the Juste reward of thy vengeaunce, if that they haue not repented and obeyed the gospell, & so to departe from thee to þ devil & his angells & al the wicked whiche ever haue bene, be, or shalbe, into hel fier, whiche is vnquenchable & of paines intolerable, easelē, endles, hopeles, euē frō the face of thy gloriouſ and mighſte power: but if they haue repented and beleued thy gospell, if they be found watchyng with their lampes and oyle in their hands, if they be founde ready appareled wth the weddung garment of innocencie, if they haue not hardned their hartes, & hoarded vp their treasure of thy vengeaunce in þ days of wrath to be reueyled, but haue vsed þ time of grace, the acceptable tyme, the tyme of saluatyon, that is þ tyme of this lyfe in the whiche thou stretchest ouer thy bande and spreadest thyne armes callinge and cryinge unto vs to come vnto thes whiche art meekēn harte and lowly; for thou wilt easē all that labour and are heauy laden, if they haue vi-

P. ii.

Sytes

of the comming

lyted the sycke & prisoners, comfor-
ted þ cofarles, fedde þ hungry, clo-
thed þ naked, lodged þ harbourles, if
they haue not loden theyr hartes w
glossey and surfeiting and caref-
nes of this life, yf they haue not dig-
ged & hid their talent in the ground
doing no good therewith, but haue
bene faithfull to occupie thy gystes
to thy glori and heare washen their
garments in thy bloude by battis re-
pentinge them: Then shall thy An-
gells gather them together, not as
the wicked whiche shalbe collected as
sagotts and cast into the fier, but as
þ good wheat that is gathered into
thy barne, then shall they be caught
up to meeete thee in the cloudes, then
shall their corruptible bodye put on
incorruption, then shall they be in-
duced with immortalitie and glory,
then shall they be with thee and god
whether thou goest, then shall they
heare, come blessed of my father pos-
esse the kingdome prepared for you
frō the beginning ec, then shal they
be set on seates of maiesty iudging
þ whole world, then shal they raign
with

With these for ever, then shall god be
all in all with them and to them, then
shall they enter & inherete heauenty
Ierusalem and the gloriouse reaſtful
land of Canaan, where is alwaies day
and never night, where is no maner
of weeping, teates, infirmitie, hungen
cold, sicknes, enuy, malice, noȝ sinne,
but alwaies toic wout sorrow, mirth
without measure, pleasure without
paine, heauenty harmonie, most plea-
ſant melodie, saying & ſinging holy
holye, holye lord god of boastes &c:
Huma the þe bath not ſene the eare
bath not heard, neither bathe it en-
tered into the hart of man that they
that then inherete & most ſuerly en-
toye, althouȝ here they be tormented
þeſouned, burned, ſolicited of þa
than, tempted of the fleſhē, and en-
tangled with þ world, wherethrough
they are enforced to crye, thy king-
dome come: come lord Iesu &c: bowe
amiable are thy tabernacles? Like
as þ hart deſireth þ water brokes &c:
Now let thy ſervāt depart in peace:
I deſire to be diſſolved & to be with
Chr̄ſt: we moane in our ſelues wa- Rom.8.
ting

Apoc.22.

ps.42.

L. III.

of the vslge of the
king for the deliuerāce of our bodies
etc. Oh gracious lord wher shall I
find such mercy w̄ thee, that I maye
repente, beleue , hope and looke for
this geare, with the full fruition of
these heauely ioyes whiche thou hast
prepared for al them that feare thee
and so rest w̄th thee for ever more

A M E D I T A T I O N C O N C E R-
ning the sober vslge both of the bodye
and pleasure in this life, it shalbe

The p̄p̄t body whiche god hath
made to be the tabernacle and
mansy of our soule for this life
if we consider accordingly, we coulde
not but vse it other wise then we do,
that is we would vse it for the soules
sake being the geste theret, and not
for the bodye it selfe, and so shuld it be
serued in things to helpe, but not to
bynder the soule. A scrupulit it is and
therfore it ought to obey to serue the
soule that þ soule myght serue god,
not as the body wil never as the
soule it selfe wyll, but as god wyll,
whose wil we shuld learne to know
& behauis oure selues therafter. The
whiche

bodie and pleasures

which thing to obserue, is hard for vs
nowe by reason of sinne whiche hath
gotten a mansybn house in oure bo-
dies, and dwelleth in vs as doth the
soule, to þ which (sinne I meane) we
are altogether of our selues inclined,
because we naturally are synners &
borne fit sinne, by reaſon whereof we
are ready as seruantes to synne and
to vse bare bodie's accordingly, ma-
king the soule to syte at rewarde, &
pampering vp the ſetwain to oure
chame. O therſore, (good lord) that
it wold please thee to ope this geare
unto me, and to geue me eyen to con-
ſider effectually this my bodie what
it is, namely a ſeruant leſt for the
ſoule to ſoorne his ſerue thee i this
life: þat it is by reaſon of sinne þ hath
his dwelling there, become nowe to
the ſoule nothing els but a p̄ſon &
that moſt craſte, vile, ſinking, ſpli-
thy, and therfore in daunger of mi-
ſeries, to many in al ages, tymes, &
places, till death he bathe turned it
to dunte wheresof it came and whe-
ther it shall returne, that the ſoule
maye returne to thee from whence

of the vse of the ;

it came, until the day of Judgement
come, in the whiche þ will reise by
that body, that then it may be parta-
ker with the soule & the soule with
it inseparably of weale or woe, accor-
ding to that is done in & by the same
body here nowe in earth.

Ob that I could consyder often and
barely thys thinges , then shoulde
I not pamper vp thy s body to obey
it , but bypde it that it myght obey þ
soule , then shoulde I sye the paine it
putteth my soule ynto by reason of
synne and provocation to al syl , &
continually despise the dissolution of
it w þaul , & þ deliverance fro it , as
much as ever dyd prisoner his deli-
veraunce out of prison , for alonelys
by it the deuyl bath a doze to tempt
and so to burte me : In it I am kepte
frō thy presence , and thou from be-
ing so connersant with me as els þ
wouldste be : by it I am restrained
from the sense and feeling of all the
joyes and cōfōtes (in maner) which
are to be taken as joyes and comfo-
tes in dede . If it were dissolved and
I oute of it , then coulds þathan no
more

Philip. i.

bodie and pleasures

more hurt me , then wouldest thou
speake w me face to face , then the
conflicting time were at an end, then
sojow would cease and ioye wold en-
crease, and I shuld enter into inesti-
mable reste . Oh that I considered
this accordingly .

AN OTHER
meditation to the same
effecte



HE begynning ob al
ayl in our kind of ly-
vinge springeth oute
of the deyzanayson
and corruptnes of our
Iudgement , because
our wyl alwales foloweth that wyl
the reason Iudgeth to be folowed .
Now that whiche every man taketh
to be frendly and agreing to his na-
ture, the same doth he Judge necessa-
larely to be good for him and to be de-
sired . This is meate, drinke , appa-
rell, riches, fauour, dignite , rule,
knowledge, and suche like , because

L. b. p. 292 they

of the vse of the

they are thought good and agreinge
either to the body or to the minde or
to both, soz they helpe either to the
conservatiō or to the pleasure of man,
accoumpted of euery one amonge
good thinges.

Howbeit suche is the weaknes of
our wittē on þ one part, & the blind-
nes and so muche rage of our lustes
on the other part: that we being left
to oure selues, cannot but in the de-
sire of thinges whch we iudge good
and agreinge to oure nature, by the
Iudgement of our sensēs and reaso,
we cannot (þ say) but after passe the
boundes wherby they might be pro-
fitable unto vs, and so we make the
hurtful to vs, whiche of the selues
are ordained to our health. What
is more necessarie then medecine and
drinke, or moringeinge to nature?
but yet howsever we iherē whiche do
not hurt theselues by them? þt like-
want it goeth wiþ riches, eminacions,
frendes, learning: &c. þt althoþ he
me be i these moste perate, yet whē
there wanteth þ spicte our regenera-
tion, we are so trouined in the þt we
hartery neglect to list by our mids to

bodie and pleasures

the good pleasure of god; to the ende
we myghte imitate and folow god
our maker by yelding vnto selues ev-
er dulye to vse his gifte to þe com-
mon & pvnate helþyng of oure neig-
bours. But now, god only is life & e-
ternity, & cannot but demaund of vs
his handis workes we shold render
oure selues & all we haue to the ende
wherfore we were made, þis to re-
semble so; our poxhon his goodness,
as those whiche be nothinge els but
intreses & instrumentes of his micer,
þong when we wholly do haue fully
dwne agaist þe kind of life whereto he
hath creast vs, by seeking alwaies oure
selues, what other thing ought to en-
sue but þe shuld again destroy vs &
take away his notable gifte, wherw
be endued vs þy by al kind of iuelis
þing do shuld resemble his image, þea
what other thiȝ may ensue þat þar
he shuld leaue vs & þe eternall þy. We
myght sole & by experiance þeþe how
bitter a thiȝ it is to leaue his lawes
whch is al goodnes. Oh þe therfore god
myght finde such fauour in thy myȝt-
dere father, þe þe woldest woake me
by thy holy spirit a true knowledge

A meditation

of al good thinges and happy loue to
the same throught Christ jesus our
lord and only saviour Amen.

A MEDITATION FOR THE
exercyse of true mortifi-
cation.

A that wil be readye
to weare his owne chayre
to dente his owne toll
to keepe obediencie to the
way of God, the same
mane haue a bad nedde to accusacion
him selfe to do by his desyres in mat-
ters of less weight, and to exercyse
mortification of his owne naturall ten-
tions. For if that man affecions by this
dasty custome haue once stigere shall
staine surely surely wher the plunige
that cometh, inclynabylde ther more to
doe. If we can not watch wch thist
one houre, as he saies to pleyce, we
vndoubtedly can make less gree to
death wch him. Wherefore that in
great temptacions we may be ready
to say wth Christ, not my wyl but
thine be done, in that this vnlawfully
commeth not to passe but where the
commeth

of mortification

rotes of our lustes by thy grace (deare
father) are almost rosten and rooted
out by a dally dentalt of that they de
sire: I humbly besech thee for chritsts
sake to help me herein. First pardon
me my cherishing, & (as it were) wa-
tering of mine affections, obeyinge
them in theyr deuyse and superflui-
ous desyres: wherthrough in that
they haue taken depe roote, and are
so lively in me, I secondly do besech
thee to pul them vp by the rotes out
of my hart, and so henceforth to o-
der me, that I may continually accou-
to me my self to weaken the principe
pal rote, that the byrotes & brau-
ches may lose al their power. Grant
me (I besech thee) y thy grace maye
daily mortifie my concupiscēce of plea-
sant things, y ts of wealth, riches,
glory, libertie, fauour of me, meats,
drinks apparel, ease, yea & lise it self
y the horro, and impacience of moze
greuous things, may be weakened,
and I made moze patient in aduersi-
tute. Wherunto I further desire &
pray thy goodness (deare father, that
thou wilst adde this, namely that I
may

A meditation of

may so euer become obedient & ready to thy good will in all things, har-
tely & willingly to serue thee, & doe whatsoever may please the. For dout
les, although we accustome our sel-
ues in y pleasant things of this life
to a mortification & denial of our sel-
ues, yet we shal find enough to doe
when more bitter & weighty crosses
come. For if thy sonne our saviour
(ever wot to obey thy good wil) prai-
ed so hartely & oft: & not my wil but thy
will be done, whereby he declareth him
self to be veri man, how can it be but we
whose nature is corrupt not only in
nativity but in y rest of our whole
life also, shal find both our hands full
great & greuo⁹ temptations, wholy to
resigne our selues vnto thee? Graunt
therfore, dere father, soz thy Chriſts
sake to me a most miserable wretch,
thi grace & holy ſpirit to be effectual
in me, y daily I maye accustome my
ſelf to deny my wil in more easye &
pleasant things of this life, y when
yede shal be I may come w th̄ chriſt to
thee w a resigned wil, alwaies ſtead-
ſaſtly expeſting thy mercye, & in the
meane

of mortification

meane season , continually obeyng
thee with readines and willingnes,
doyng what so ever may most please
thee, through christ our lord, whiche
lueith with thee &c.

A GODLYE MEDITATION
and instruction of the prouidence
of god towards mankind.

This ought to be vnto vs mosse God wor-
certaine, y nothing is done with keth all in
out thi prouidence (oh lord) that all marue-
lis, that not notbynge is done be it ly & helily
good or bad, sweet or sorwer, but by
thy knowledge, that is, by thy wyl,
wisedome, and ordnace (for al these
knowledge doth comprehend in it)
as by thy holy word we are taught
in many places, that euē the life of a
sparow is not wout thy wil, nor any Mat.10.
liberty or power vpon a pocket haue Mat.8.
all the deuils in hell, but by thy ap-
pointment & wil: w wil we alswates
mosse beleue mosse assuredlye to be
al iust & good, how soever otherwise
it seeme vnto vs. For þ art mercelous
& not comprehensyble in thy wayes
and holy in all thy woþkes.

But

A meditation of

God wor-
keth by
meanes,
without
meanes,
& against
meanes.

But herevnto it is necessarie also
for vs to knowe no lesse certaintelie,
that though al thynges be done by
thy prouidence, yet the same prouis-
dence hath manye & divers meanes
to worke by, whiche meane beinge
contemned by prouidence is contem-
ned also. As for example, meate is a
meane to serue thy prouidence, for þ
preseruation of health and life here,
so that he whiche contemneth to eate
because thy prouidence is certaine &
unfallible, the same contemneth thy
prouidence. Indede if þ it were so
þ meate could not be had, then shuld
we not tye thy prouidence to thys
meane, but make it free as þ art free
that is, that withoute meate þ can^t
help and geue health and life, for it is
not of any nede that thou vsell anye
instrumente or meane to serue thy
prouidence : thy power and wiſe-
dome is infinite and therfore shold
we hangon thy prouidence even
whenall is cleane agaist vs. But for
our erudition and infirmities sake,
it hath pleased thee by meanes to
worke, and deale with vs here, to ex-
ercise

of gods prouidence.

exercisse vs in obediēce, & because we
cannot els (so great is our corrupti-
on) sustaine thy naked and bare p̄se-
sence. Graunt me therfore deare fa-
ther I humbly besech thee for Chri-
stis sake, þ as I somthing nowe knowe
these thigs : so I may vse this know-
ledge to my comfort & commodity in
thee: þ is, graut þ in what state so e-
uer I be, I may not dout but þ same
doth come to me by thy most iust or-
dināce, yea by thy merciful ordināce,
for as þ art iust so art þ merciful, yea
thy mercie is aboue al thy workes.

And by this knowledge, graut me
that I may humble my selfe to obey
thee and loke for thy helpe in tymē
conuenient, not onely when I haue
meanes, by whiche thou maist worke
& art so accustomed to dos : but also
when I haue no meanes but am des-
titute, yea when that al meanes be
directly & cleane against me: graunt
I saye yet that I maye still hang
vpon the and thy prouidence , not
doubtinge of a faterly ende in thy
good tyme.

M. i.

Againe

A meditation

Againe, lest I shuld contempne thy
prouidence or presume vpon it by
vncouplinge those thinges, whiche
thou hast coupled together, preserue
me from neglecting thy ordinary &
lawfull meanes in al my nedes, y^e
so be I may haue them and w^e good
conscience vse thē, although I know
thy prouidence be not tyed to them,
further then pleaseth thee: but graūt
that I may with diligēce, reverence
and thankfulnes vse them, and ther
to my diligence, wisdome and industrie
in all thinges lawful, to serue
therby thy prouidence, if it so please
thee: howbeit so that I hange in no
part on y^e meanes or on my diligēce,
wisdome, & industrie, but only on
thy prouidence, which moxe & more
perswade me to be altogether fater
ly and good, how farre so euer other
wise it appeare & seeme, yea is felte
of me. By this I being preserved fro
negligence on my behalfe and dispair
or murmuring towards thee, shal be
come diligent and pacient, throughe
thy mere and alone grace : whiche
gene and increase in me, to prayse
thy

of god̄ prouidence.

thy holy name for ever, through Ies-
sus Christ our lord and onely sa-
utour, Amen.

A MEDITATION of the presence of god.

HE K E is nothinge
that maketh moe to
trewe godlynes of life
then the persuasion of
thy presence, deare fa-
ther, & that nothinge
is hid from thee, but all to thee is o-
pen & naked, evē þ very thoughtes,
which one daie thou wilt reuele and
open esther to our p̄aise or punishe-
ment in this life: As thou didst Da-
uids faultes which he did secretly. 2
Reg 12. or in þ life to come Mat 25:
For nothing is so hid that shall not
be retayled. Therfore doth the pro-
phet saye: woe to them that kepe se-
cret their thoughts to hide their cou-
sell from the lord, & doe their works
in darkenes, sayinge who seeth vs
graunt to me therfore (dere god) we

P. II.

cx

A meditation

xy so; al my sines, especially my hid
ēclose sines, enter not into iudg-
mēt with me, I humbly besech the,
gene me to beleue truly in thy ch̄ist
that I never come into Judgement
for them, that with David I mighte
so reuele them and cōfesse them vns-
to thee, that þ woldest couer them:
And graunt further, that benceforth
I alwates thinke my self continual-
ly conuersant before thee, so that yf
I do wel I passe not of the publishyng
of it as hypocrites doe, yf I doe o;
thinke any euell, I maye forthwith
know that þ same shal not alwates
be hidde from me. Graunt me that I
may alwates hane in mind that day
wherin hid wōrkes of darknes shal-
be illumyned, & also y sentēce of thy
sonne, that nothinge is so secrete
which shal not be reuealed. So i trou-
ble and w̄ong I shal find confort,
and other wise be kept throughe thy
grace from euil, whiche doe þ worke
I humblye beseche thee for Christes
sake, Amen.

A

A MEDITATION OF GODES
power, beautie, goodnes &c.

Because thou lord woldst haue vs
to loue thee, not only doest thou
will, entice, allure and prouoke
vs, but also doest commannde vs so
to do, promising thy self vnto such as
loue thee, and threatening vs w^t damp-
nation if we do otherwiser: whereby
we may se both our great corruptiō
& noughtines, & also shme exceeding
great mercy towards vs.

First, concerning oure corruption
and noughtines, what a thing is it,
that power, riches, authoritie, beut-
tie, goodnes, liberallitie, truth, ju-
stice, whch all thou art goodordes,
cannot moue vs to loue thee: what
soever thinges we see fairer, good,
wise, myghty, art but euē sparkles of
that power, beutie, goodnes, wisedome,
whch þ art. For to th^e end þ
myghtest declare thy riches, beuty,
power, wisedome, goodnes &c: þ hast
not only made but stil dost eservue al
creatures to be (as David saith of þ
beauens) declarers & setters forth of
thy glory, and as a booke to teache
vs to knowe thee.

Hoc

A meditation

How fader thou art the bentle of the
sonne, mone, starres, light, floweres,
rivers, fieldes, hilles, byrdes, bea-
ties, men & al creatures, yea the good
ly shape & forme of the whole world
doth declare.

How myghtye þ art, we are taught
þy the creation of this world even of
nought, þy gouerning the same, þy
punishinge the wicked myghtie gy-
aunts therof, þy ouerthrowing their
deuises, þy repressinge the rages of
the sea within her boundes, þy stro-
mes, þy tempests, þy fiers : these &
such like declare vnto vs thine inui-
sible, almyghtie and terrible power,
wherby thou subduest all thinges vnto thee. Howe riche thou arte thy
world, thy great & infinite treasure
house, doth wel declare. What plen-
tie is there, not only of things, but
also of every kinde of thinges : Yea
how doest thou yearly & dally mul-
tiply these kindes : How many seeds
dost thou make of one seede, yea what
greate increase doest thou bringe it
vnto ? These cannot but put vs in
remembrance of the exceeding riches
that

of gods power

that thou hast. For if to thine enemies which loue thee not(as þ most parte in this worlde be) ys to them thou geuest so plentisfully thy riches here, what shal we thinke that with thy selfe thou haste laide vp for thy frendes? How good thou art, al creatures generally and perticulerly do teache. What creature is there in þ wold which thou hast not made for our commoditie? I will not say how that þ mightest haue made vs creatures without sense or reasō if thou haddeſt wold. But amongest al thin ges none doth teach vs so thy great loue towards vs ,as doth the death of thy most derely beloued sōne, who suffered the paines & ferrours ther of, yea & of hell it self, for our sakes.

If this thy loue had bene but a
smalle loue, it would never
haue lasted so long noz

**Christ should never
haue diſd.**

A M E D I T A T I O N O F D E A T H
and the commodities it bringeth

W^Hat other thing do we daily in
this present life, then heap sinne
to sinne & hould vp trespass
vpon trespass: so þ this day is worse
alwates then yesterdays, by encrea-
sing as dais, so sinnes, & therfore þ thy
indignatio good lord, agaist vs: but
whē we shalbe let go out of the prisone
of þ body, & so taken into thy blessed
cōpany, then shal we be in most safe-
tie of immortality & saluation, then
shal come vnto vs no sicknes, no nede
no paine, no kind of euil to soule or
body, but whatsoever good we can
wylle, þ shall we haue, & what so e-
uer we loth shalbe far frō vs. O dere
father, þ we had faith to behold these
things accordanly. Oh þ our harts
were persuaded therof, & oure affecti-
ons enflamed w^t the desyre of them.
Then shuld we lyue in longing for
þ whiche now we most loth. Oh help
vs & graunt þ we being ignorant of
things to come, & of þ time of oure
death, whiche to thee is certain, may
so liue & finishe our iorney here, þ we
may be ready and then depart, whē
our

our departyng may make most to thy
glory & our cōfort through christ.

What is this life but a smoke, a
vapour, a shadow, a warfar, a bubble
of water, a word, grasse, a flower?
Thou shalt die is most certaine, but
of the time no man can tel whē. The
longer in this life þ doest remaine,
the more þ finnest, which will turne
to thy more paine. By cogitation of
death our minds be often in maner
oppreſſed w darknes, because we do
but remēber the night of þ body, for
getting þ light of the mind, & of the
resurrection. Wherto remēber þ good
thīgs that after this life shall ensue,
without ſauering, ſuretainty of
faith; & ſo ſhal þ paſſage of death be
more deſired. It is like a ſailing ouer
þ ſea to thy home & country: it is like
a medicine or purgatiō to þ heith of
ſoule & body: It is þ best phisicō: It
is like to a womā ſrānalle: for as
þ child being deliuered, cometh into
a more large place then the womb
wherin it did lie before, ſo thy ſoule
being deliuered out of the body, com-
meth into a muche more large and
faſter place, euē into heauen.

A GODLYE MEDITATION
vpon the passion of our sauour
Jesus Christ.



Y lord Jesus Christ,
the sonue of the ever-
lusing and almighty
god, by whom al thin-
ges were made , and
be ruled and gover-
ned, thou the lively Image of þy sub-
stance of the father, the eternal wise-
dome of god , the brightnesse of þys
glory, god of god, light of light, coe-
quall, coeternall, and consubstantial
with the father, thou of þy loue thou
haddest to mankinde , that when he
was fallen from the felowshippe of
god into the societie of Satthan and
all euill, didst vouchsafe for our re-
demption to become a mediatour be-
twene god and man , takinge to the
godhead our nature, as concerninge
þis substance of it , and so becamest
man, also the heire of all, and moste
mercifull Messias , which by the po-
wer of thy godhead , and merites of
thy manhode, haste made purgation
of ours sinnes, euен by thyne owne
self

of Christ.

selfe, whylest thou wast here on earth
being now set on the right hande of
thy father for vs , euен concerning
our nature,in maiestie,glory, & po-
wer infinite : I beseech and humblye
pray thy mercy,to graunt me at this
present,to reherse some of thy passi-
ons and sufferinges for me the lasse
night þ wast here before thy death,
that thy good spirit might therby be
effectuall to wroke in me faith,as
well of the pardone of my sinnes by
them,as mortification of mine affec-
tions,comfort in my crosses, and pa-
cience in afflictions , Amen.

In the middeste of thy lasse supper
with thy deare Apostles,these thin-
gs cold not but be before thee, name
ly that they all wold leau thee, the
most earnest wold so swere thee , &
one of the rii shuld most traitorously
betraye thee, which were noe small
crosses vnto thee. Judas was admo-
nished of thee to beware , but when
he tooke no heed , but wilfullly went
out to finishe his wroke, contēning
thy admonition & counsel , he could
not but vere thy most louing hart.

Aster

of the passion

After supper there was contention
among thy disciples who shuld be
greatest after thee, yet dreading car-
nally of thee and thy kingdome, & ha-
ving this affection of pride & ambiti-
on busy amongs them, notwithstanding an-
ding thy diligence in reþouning and
teaching them.

After thy admonischtō to them of the
crosse þ wold come, therby to make
them more vigilant, so grosse were
they, þ they thought they could with
their swerds put away al perills
which was no little grefe unto thee.
After thy comig to Gethsemane, he-
unes oppressed thee, & therfore thou
woldest thy disciples to pray, þ didst
tel to peter and his felows, that thy
hart was heauy to death, þ didst wil
them to pray, being careful for them
also least they shuld fal into tentati-
on. After this þ wentest a stonēs cast
frō them & didst pray thy self, falling
flat & grouelig vpō þ earth, but alas
þ feltest no chort, & therfore þ camest
to thy disciples, whiche of all others
wer most swete & dere unto thee, but
lo to thy further discomforste, they
pasſe

of Christ

passē nether of thy perils noȝ of their
owne, & therfore slepe a pace. After þ
hadst awaked them, þ goest again to
pray, but þ fōudest no cōfōrt at al, &
therfore didst returne again for some
cōfōrt at thy derest frēds hāds. But
yet again, alas, they are fast a slepe:
wherþoð þ art inforced to goe again
to thy beauely fāther for some spar-
ele of cōfōrt in these thy wonderfull
crosses & agonies. Now here þ wast
so discouraged & so cōfōrtlesse, that
euē streames of bloud came running
frō thine eies & eares & other partes
of thy body. But who is able to ex-
preſſe þ infinitnes of thy crosses euē
at thy being in þ garden: al which þ
ſufferdest for my ſake, as well to ſa-
tisfy thi fathers wrath for my ſines,
as also to ſanctifie all my ſufferings.
the more gladelye to bee ſtayned
of me.

After thy bloudye p̄raier, thou ca-
meſt, and yet agayne foundeste thy
disciples a slepe, and before þ canſt
wel awake the, loe Judas cometh w̄
a great band of me, to apprehēd theeſ
as a

of the passion

a thefe, & so doth, leading thee away
bound to the high Bysshoppes house
Annas, and so frō him to Cataphas.
Here now to augment this thy my-
serie, beholde thy Disciples fle from
thee, false witnesses be broughte a-
gainst thee, thou art accused and con-
demned of blasphemie, Peter enē in
thy sight forswere thee, thou arte
unjustly stricken for answering law-
fully, thou art blindselde, stricken &
buffeted all the whole nighte in the
Bysshoppe Cataphas house of their
cruell seruants.

In the morning by times thou art
condempned againe of the prestes of
blasphemie, and therfore they bring
thee before þ secular power to Pi-
late, by whō þ art openly arrayned
as other theues and malefactoures
were: when he saue that thou wast
accused of malice, yet he did not de-
smyss thee, but dyd sende thee to
Herode wher thou was derided
shamefullly in comminge and goe-
inge to and from hym all the wape
wonderfully, especially after Herod
had apparelled thee as a foole.

Asoye

of Christ

Afore pilate agayne therfore thou
wast brought, and accused falsly, no
man did take thy parte or speake a
good worde for thee.

Pilate caused thee to be whissped &
scourged and to be handeled most pi-
tifully, to see if any pitie myght ap-
peare with the prelates, but no man
at al pittid thee.

Barrabas was preferred before
thee, al the people head & tale, was
against thee & cried hange thee vp,
vnjustly to death wast thou iudged,
þ wast crowned with thornes that
pearced thi braines, thou wast made
a mockingstocke, thou wast reviled,
rebaited, beaten and most miserably
handled.

Thou wentest through Jerusalem
to the place of execution , euен the
mount of Caluarie : A great crosse
to hange thee on was laid vpon thy
backe to beare and drawe , as longe
as thou wast able.

Thy bodye was racked to be nay-
led to the tree, thy hands were boord
thowow, & thy fete also, nasses were
put thowow them to fasten thee ther
on

of the passion.

on, thou wast hanged betwene heauen and earth, as one spewed out of heauen, & vomited oute of the earth unworthy of any place: þ high priest laughed thee to scorne, the elders blasphemed thee, and said god hath no care for thee, the common people laught and cried out vpō thee, þrist oppresed thee, but vinegre onely and gal was giue to thee to drinke, heauen shined not on thee, the sonne gaue thee no light, the earth was ascared to beare thee, þathan tempeted thee, and thine owne senses caised thee to crye out: my god my god, why hast thou forsakē me? Oh wonderfull passions which þ sufferedst. In them þ teachest me, in them thou confortest me: for by them god is my father, my sinnes are forȝeuenn: by them I shuld learne to feare god, to loue god, to hope i god, to hate sinne to be pacient, to cal vpon god, & never to leaue him for any tentatiōs, but with thee stil to crye father in to thy hands I comende my spirit.

A CONFESSiON OF SiNNES,
and praier for the mitigation of goddes
wrath and punishment for the same.

O Almighie god, king of al kings
& gouerner of all things, whose
power no creature is able to re-
siste, to whom it belongeth justly to
to punishe sinners, and to be merci-
ful vnto them that truly repente: we
confesse that thou doest most iustely
punishe vs, so we haue greuously
sinned against thee, and we acknow-
ledge that in punishinge vs þ doest
declare thy selfe to be our most mer-
ciful father, as well because þ doest
not punish us in any thinge as we
haue deserved, as also because, by pu-
nishing us thou doest call vs and (as
it were) drawe vs to increase in re-
pentance, in faith, in prayer, in con-
temning of the world and in hartse
desiring for everlasting life and thy
blessed presence. Grant vs therefore
gratious loue thankfully to acknow-
ledge thy great mercys, whiche þ haue
thus fauorably dealt with vs in pu-
nishing vs, not to our confession but
to our amendment. And seeing thou

P. 1.

hast

A Confession

hast sworne that þ wylt not the death
of a sinner but that he turne & lyue,
haue mercie vpon vs and turne vs
unto thee soȝ rhi dearely beloued sonne
Iesuȝ chris̄t̄s sake, whō thou woul-
dest shold be made a staine sacrifice
soȝ our sinnes, therby declaring thy
great and unspeakable anger agaist
anne, & thine infinit mercy towar-
des vs sinfull wretches.

And soȝ as muche as the dulnes of
our harts, blindnes, and corruption
is such, that we are not able to arise
vnto thee by faithful & harty prai-
er, according to our great necessity,
without thy singuler grace and assis-
tance; graunt vnto vs grattous lord,
thy holpe and sanctifinge spirite to
woȝke in vs this good woȝke, with
a pure and cleane mynde; wþth an
humble and lowlye harte; wþth
grace to knowe and consider the nede
and greatness of that we vse despise,
and wþth an assured sayth and trus-
þat thou wylte graunte vs oure re-
quesches, because thou art̄ good and
gracious euen to yonge rascis̄ cab-
ling vpon thee, muche moȝe them

to vs soj whom thou hast made all
thinges, yea & hast not spared thyne
owne dere sonne: because thou hast
commaunded vs to call vpon thee:
because thy throne wherento we
come is a throne of grace & mercy:
because thou hast geuen vs a media-
tour Christ to bringe vs unto thee,
being the waye by whom we come,
being the doore by whom we enter,
and being our head on whō we hang
and hope that oure poore petitions
shal not be in vaine through and for
his names sake.

We beseech thee therfore of thy rich
mercy, wherin thou art plentiful to
all them that call vpon thee, to for-
geue vs our synnes, namelye oure
unthankefullnes, unbeliffe, selfe
loue, neglect of thy word, securitee,
hypocrisie, contempt of thy long suf-
fringe, omission of prayer, doub-
ting of thy power, presence, mercy,
and good will towardes vs, vnsen-
tynnes of thy grace, impatiencie
of vs: and to thys thy benefyte
of correctyng vs, adde these thy
grati-

A confession

gracious gifts, repentaunce, faith, the
spirit of prayer, & contempte of thy
world and harty desiring for everla-
stinge lyfe; indue vs wþt thy holte
spirit according to thy covenant and
mercy, as well to assure vs of pardon
and that thou doest accepte vs into
thy fauour, as thy deare children in
Christ and for his sake, as to write
thy law in our hertes & so to worke
in vs, that we maye now begyn and
goe forwardes in believynge, living,
fearing, obeyng, prayng, hoping &
seruynge thee as thou doest require
most faterly and most lusty of vs,
acceptinge vs as perfecte throughe
Christ and by imputation.

And moreoner when it shalbe thy
good pleasure & most to thy glorie,
deliner vs we (beseech thee) out of h
andes of thine aduersaries by such
meanes, be it death or life, as maye
make to our comfort most in Christ.
In the meane season and for ever,
sane vs and governe vs with thy ho
ly spacyte and hys eternall consola
tion.

And concerning thysse aduersaries
which

of sinnes.

whiche for thy sake are become ours
aduersaries, so many of them as are
to be conuerted, we beseeche thee to
shewe thy mercye vpon them and to
conuerte the: but those that are not
to be conuerted whiche thou onely
doest knowe(most myghty god and
terrible lord) confounde, and get thy
name a glory over them, abate their
yarde, alwage their malice, bring to
naught their detestable devises, and
graunt that we and al thine afflited
children, may be armes with thy de-
fence, weaponed with thy wisdom
and gyded with thy grace and helpe
spirit, to be preserued for ever from
all gowing of offences to thy people,
and from all perilles, to gloriifie thee
whiche art the onely gener of al vic-
torie through the merites of thy one-
ly sonne Jesus Christe our lord
Amen.

P. III. R. II.

AN OTHER CONFESION of sinnes.



Adauis, seing thyne
angell wth his sword
readye drawen (mosse
righteous lord) to
plague Jerusale, cried
out vnto thre , it is I
lord that haue sinned, & I that haue
done wickedly , thyne hand lord be
on me and not on thy poore sheepe:
Wherethoughh thou waste moued to
mercy, and haddest thine Angel put
up his sword, thou haddest taken pu-
nishment enough: Cuen so we gra-
tious lord, seyng thy fearefull sword
of vengeaunce readye drawen and
presentlye strikinge againte thys
common weale and thy Churche in
the same, we(I saye)are occayoned
euerye man howe to caste of oure
eyes from beholdinge and narrow-
ly spieng out other mennes faltes,
and to set oure owne onely in sight,
that with the same Dauide thy ser-
uant, and with Jonas in the shipp
we

A confession.

we may crye , it is we(o lord) which
haue synned and procured this thy
grevous wrath.

And this we nowe gathered toge-
ther in Chристs name , doe acknow-
ledge , confessing oure selues guiltye
of horrible ingratitude for our good
king , for thy gospell and pure religi-
on , and for the peace of thy church &
quietnes of the comonweale , besides
our negligences & many other oure
grevous sinnes . where throughte we
haue deserued not onelye these but
much more grevous plages , if that
even presentlys thou disdost not as
thou art wonte , remember thy merc-
yce .

Hereupon (that thou in thine angr
remembreste thy mercye before we
seeke & sue for it) we take bouldnes
as thou commandest vs to doe
in oure troublie , to come and call
vpon thee to be mercifulle vnto
vs , and of thy goodness nowe we
humblie in Christes name pray thee
to holde thy hande and ceaste thy

wrath

for remission

wrath, or at þ least so to mitigate it,
that this realme may be quietly go-
verned and the same estemmed to be
a barde to us for thy church and true
religion, which do thou refre to vs
againe accordinge to thy greate po-
wer and mercye, and we shall prayse
thy name for ever thonghe Jesus
Christ our onely mediateor and sa-
uator, Amen.

A PRAIER FOR THE REMIS-
SION OF SIANES



O lord god and deare
father, what shall I
say, that seale al thin-
ges to be in maner
with me as in þ wic-
ked, blynde is my
minde, crooked is my wyll, and per-
uerse concupiscence is in me as a
spring or stinking puddle. Oþ howe
sainte is faitbe in me: howe little is
loue to thee or thi people: howe great
is self loue: howe bard is my hart: &c.
By the reason whereof I am moued
to doubte of thy goodnes towardes
me

me whether thou arte my father or
noe, and whether I be thy childe or
noe. In dede woxthely might I dout
ys that the hauing of these were the
causes and not the frutes rather of
thy childdren. The cause why thou
art my father is thi mercy, goodnes,
grace and trueth in christ Jesus, the
whiche cannot bat remayne to; ever.
In respecte whereof thou hast borne
me thys good wil, to accept me into
the number of thy childdren, that I
might be holy, faithful, obedient, in-
nocent &c. And therfore thou woldst
not onely make me a creature after
thy Image, endusing me with ryght
limes, shape, forme, memorie, wis-
dome &c, where thou myghtest have
made me a beast, a malmed creature,
lame, blinde, statyke &c: but also I thou
woldst that I shoulde be borne of
Chyssen parentes, brought into thy
Church by baptisme, and called dy-
uers times by the ministerye of thy
woorde into thy kingdome, besydes
the innumerable other benefites al-
waies hiterto poured vpon me. Al
whiche thou haste done of thys thy
good

for remission

good will that þ of thyne alone mercie barest to me in Christ & for Christ before the woorlde was made . The which thinge as þ requirest straightly that I shuld beleue wout doubting, so in all my nedes that I shuld come vnto thee as to a father, & make my mone wout mistrust of being hard in thy good tyme, as most shal make to my cosort. Loe therfore to thes dere father I come through thy sonne our lord, mediatour and aduocate Jesus christ, who sitteth on thy right hand making intercession for me, & prayes thee of thy great goodness & mercye in christ, to be merciful vnto me, that I may seele in dede thy swete mercy as thy childe. The tyme (oh deare fa-
ther) I appoint not, but I pray thee that I may w hope still expect & luke so thy help. I hope that as so a little while þ hast left me, thou wilt come and visite me, and that in thy great mercie whereof I haue nede by reason of my great miserie. Thou arte wout so a little season in thine anger to hyde thy face from them whom thou louest, but surely (oh redemer in eternal mercies) þ wilt shewe thy

of saines.

compassions. For when thou leauest
vs ob lord, þ doest not leau vs very
long, neither doest þ leau vs to our
losse, but to our lucre & aduantage:
euē that thy holy spirit with bigger
portion of thy power & vertue, maye
lighten and cheare vs, that þ want
of feeling to our sorow, maye be re-
compenced plentifully wth the like
ly sense of hauing thee to our eternal
Joy: and therfore thou swarest, that
in thine everlasting mercy thou wilst
hauen cōpassiō on vs. Of which thi-
ng to thende we myght be most assured,
thin oþ he is to be marked, so; þ saist:
as I haue sworne þ I will not bring
any more the waters to dwelune the
world: so haue I sworne þ I wil ne-
ver more be angry wth thee nor re-
proue thee. The mountauns shal re-
moue; þ hills shal fal downe, but my
louing kindnes shall not moue, & þ
bond of my peace shal not fail thee:
thus saiest þ þ lord our merciful rede-
mer. Dere father therfor; I pray thee
remēber, euē for thine owne trueth
& mercies sake, this promise & cuerla-
king couenant, w in thy good time I
pray thee

Eli. 54.

for remission

thee to write in my harte, that I may
know thee to be the only true god,
and Jesus Christe whom thou hast
sent: that I maye loue thee with all
my harte for euer: y^e I may loue thy
people for thy sake: that I may be ho-
ly in thi sight throught Christ: that I
may always not only strive against
anne , but also ouercome the same
dally more and more, as thy chldren
doe, aboue all thinges desiringe the
sanctification of thy name, the com-
ming of thy kingdome, the doyng of
thy will here on earth as it is in hea-
uen &c: throught Jesus Christ our re-
demer, mediatour & advocate, Amen.

AN OTHER PRAIER FOR
remission of sinnes.



Gracious god, whiche
sekest all meanes pos-
sible how to bring thy
chldren into the see-
ing and sure sense of
thy mercy, & therfore
whē prosperitie will not serue, then
sendest thou aduersitie, graciously
correcting

of sinnes.

correcting them here whō þ wylt shal
with thee ellis wherē lyue for ever:
we poore misers geue humble p̄ais-
ses and thankes vnto thee (deare fa-
ther) that thou hast vouchyd vs woz
þy of thy correction at this present,
hereby to worke that whiche we in
prosperity & liberty did neglect. For
the whiche neglecting and manye o-
ther our greuous sinnes, wherof we
natwe accuse oure selues before thee
(most mercifull lord) thou myghtest
most iustly haue geuen vs ouer and
destroied vs bothe in soules and bu-
dies. But suche is thy goodnes to-
wardes vs in Christe, that thou se-
mest to forget all our offences , and
as though we were farre otherwise
then we be in deed, thou wilte that
we shuld suffer this crosse now lated
vpon vs for thy trueth and gospelles
sake , and so be thy witnesses wyth
the propbets, apostles, martyrs and
confessours, yea with thy dearly be-
loued sonne Jesus Christe , to whō
thou doest now here beginne to fa-
shion vs like , that in his gloze we
may be like hym also.

¶b

for remission

Oh good god, what are we on whō
thou shouldest shewe this great mer-
cy? Oh louing lord forgiue vs once
vnthankfullnes & sinnes. Oh faith-
full father geue vs thyne holy sprit
now to crie in our harts, Abba dere
father, to assure vs of our eternall e-
lections in Ch̄rist, to renesse more &
more thi trueth vnto vs, to confirme,
strengthen and stablishe vs so in the
same, that we may liue and die in it
as vessells of thy mercy, to thy gloriy
and to the comoditie of thy churche.
Endue vs with the spirit of thy wis-
dome, that with good conscience, we
maye alwates so answeare þenemites
in thy cause, as maye turne to their
conuersion or confusion and our vn-
speakable consolatiō in Jes⁹ ch̄rist:
for whose sake we besech thee hence-
forth to kepe vs, to geue vs paciēce,
and to will none otherwisse for desp-
eraunce or mitigation of ouer mif-
finge, then maye stande alwaye wþþ
thy good pleasure and merciful will
towardes vs.

Graunt this deare father not onely
to vs in this place, but also to all oþer

of sinnes.

ther ells wher afflicted for thy na-
mes sake, through the death and me-
rites of Jesus Christ our lord Amē.

A P R A I E R F O R D E L I V E R A N C E
from sinne and to be restored to goddes
grace and sauour againe.



H almighty and ever
lasting lord god whi-
ch hast made heauen
earth &c, oh incōpre-
bensible vnitie, oh al-
wates to be worship-
ped most blessed Trinitie: I humbly
beseech thee and pray thee, by the as-
sumption & crucifyed humanitie of
our lord Jesus Christe, that thou
wouldest enclyne and bowe downe
the great depth of thy deitie to the
batomeles pitte of my vilitie: dñe
frō me al kynde of vice, wickednes,
and synne, and make in me a newe
and cleane harte, and renewe in
me a right spirit so; thy holy names
sake.

Oh lord Jesu I beseech thy goodnes
so; y excedig great loue whitch dwel-
thes

for deliurance

thee out of thy fathers bosome, into
the wombe of the holye 'virgin, and
soȝ the assumptiō of manes nature,
wherin it pleased thee to save me &
to deliver me from eternall death, I
besech thee (I say) that thou woldest
drawe me out of my selfe into thee
my lo;de god, and graunte this thy
loue maye recouer againe to me thy
grace, to increase and make perfecte
in me that which is wantinge , to
raise vp in me that which is fallen,
to restore to me that whiche I haue
lost, & to quicken in me that whiche
is dead & shuld die, that so I maye be
come conformable vnto thee in all
my life and conuersation, thou dwel-
ling in me and I in thee, my hart be-
ing soupled with thy grace, & settled
in thy faith for ever.

Oh þ my god, loose & set at libertie
my spirit from al infernour things:
gouerne my soule & so works , that
both in soule and body I may be ho-
ly and lyue to thy gloriy world with-
out ende Amen.

A

A PRAIER FOR THE OBTAINING OF FAITH.

O Mercifull god and dere father of our lord & saviour Jesus christ,
In whom as thou art wel pleased, so hast thou commaunded vs to heare him, for as muche as he often biddeth vs to aske of thee, and thereto yjouniseth that thou wylt heare vs and graunte vs that whiche in his name we shall aske of thee: loe gracious father, I am holde to begge of thy mercy through thy sonne Iesus Christ, one sparcl of true faith and certayne perswasion of thy goodnes and loue towardes me in Christe, wherthrough I being assured of the pardone of all my sinnes by the mercys of Christe thy sonne, maye be thankfull to thee, loue thee and serue thee in holynes and righteousness all the daies of my life,
Amen.

A PRAIER FOR REPENTANCE

Most gracieous god and merciful father of oure saviour Jesus Christ, because I haue synned and done wickedly, and through thy goodnes haue received a desire of repentance, wherto this longe suffering doth drawe my hard harte; I beseech thee for thy great mercies sake in Christ, to worke the same repentence in me, and by thy spirite, power, and grace, to humble, mortifie and feare my conscience for my sinnes to saluation, that in thy good time thou maist comforthe and quicken me through Jesus Christ thy derely beloued sonne, so be it.

A DIALOGUE OR COMMUNI- cation betwene Sathan and our conscience.

Sathan.

Thy god hast synned agaynst god, therfore thou must dye.
Conscience.

Why

A dialoge.

Whyn then dyed Christ?

Sa. For sinners, but how knowest thou he dyed for thee?

Con. Because I am a sinner; and he is bothe able and willinge to forȝeue me.

Sa. I graunt that he is able to forȝene thee, but how knowest thou he will?

Con. He wold not surely haue dyed if he wold not forȝeue.

Sa. But howe knowest thou that he will forȝeue thee?

Con. Because I wold sayne before geuen.

Sa. So wold Judas as wel as y, and preuayled not.

Con. The scriptures wente oppon Judas facte whiche must nedes be falsylied, they never went upon myne.

Agayne Judas bare a sygure of the people of thēe Jewes, whiche trybe onelye fell from Christ, when all other cleuen tribes of the world dyd sticke faste

A dialogue.

sasse vnto him. I am a poore sinner of the gentilles, of whom it is written I wilbe exalted in the gentilles.

Ha. If thou be a sinner of the gentilles, yet thou muste consider thy synne is great.

Con. I graunt, but Christes passion is greater.

Ha. Oh but þ hast sinned very ofte

Con. Tell me not Sathan what I haue done, but what I wil do.

Ha. Why what wilt thou doe?

Con. By goddes grace my full purpose is here after to take better hedes and to amend my sormer lise.

Ha. Is that enough thinkst thou?

Con. What lacketh?

Ha. The sauour of God, whiche hath cleane forsaken thee.

Con. So God favoured & loued the world, that he gave his owne dere sonne, that whosoever setteth him as the Israelites did the brasen serpent, they shall not periysh but haue lyfe everlastinge.

A short and pithie

defence of the doctrine of the holy
election and predestination of God, gathered
out of the first Chapter of S. Paules
Epsitole to the Ephesians. By

J. Badlord.



HERE IS NEYTHER VERTUE NOR VICE TO BE CONSIDERED ACCORDINGE TO ANY OUTWARDE ACTION, NOR ACCORDINGE TO THE

All thinges
must be e-
stemed af-
ter goddes
will.

WILL AND WISEDOME OF
MAN: BUT ACCORDYNGE TO THE WYL OF
GOD. WHATSOEVER IS CONFORMABLE
THERTO, THE SAME IS VERTUE, AND THE
ACTION THAT SPRINGETH THEREOF IS LAU-
DABLE & GOOD, HOWSOEVER IT APPERE
OTHERWISE TO THE EYES AND REASON OF
MAN: AS WAS THE LIFTING UP OF ABRA-
HAM'S HAND TO HAUE SLASNE HIS SONNE.
WHATSOEVER IS NOT CONFORMABLE TO
THE WYL OF GOD, THAT SAME IS VICE, &
THE ACTION SPRINGING THEREOF IS TO BE
DISALLOWED & TAKEN FOR EUELL: & THAT
SO MUCH THE MORE AND GREATER EUELL,
BY HOW MUCH IT IS NOT CONSONANT
AND AGREEING TO GODS WIL, ALTHOUGH

genet. 22.

D. III. It

A defence

Math.17.

It semed faire otherwise to mans wſſ
dome , as was Peters wiſhe of ma-
kinge thre tabernacles, and the re-
quest of ſome which wold haue had
þereto haue come downe from hea-
uen , vpon a zeale to god &c.

Gods will
muſte be
ſought for
in his
worde

Noþe , the wyll of God is not ſo
knowen as in his worde. Therfore
accordinge to it muſte vice and ver-
tue, good and cuell, be iudged : and
nat accordinge to the Judgements
wyſedome , reason , and collecti-
on of anþe man , or of all the whole
world, if all the Angelles in heauen
ſhuld take their part.

godſ word
is written
in the bi-
ble.

In the bi-
ble is pre-
destinatio
published.

But thyſ worde of god whiche is
writen in the canonicall bookeſ of
the byble , doþe playnelye ſet furth
vnto vs that god bath of hiſ owne
mercye and good will , and to the
prayſe of hiſ grace and glorie , in
Chyſte elecþe ſome and not all,
whome he hathe predeſtinate vnto
everlaſting lyfe in the ſame Chyſt,
and in hiſ tyme calleþ them, iuſti-
fyeth them , and gloriþyeth them,
ſo that they ſhall never perilhe and

erre

of predestination

erre to dampnation finally.

Therefore to assayme, teach, and
preache thys doctrins bath in it no
hurte , no vice , no euell , muche
lesse then hathe it anye enor-
(as some doe assayme) to the eyes
and spyrte of them whiche are
guyded and wylbe , by the woerde of
god.

No enor-
mitye is
therefore
in it.

That god the eternall father of The propo-
sition that
shewethe
what is
ment by e-
lectio and
predestina-
tion,
mercys, before the begynnyng of
the worlde, bathe of hys owne mer-
cy and good wyll, and to the praise
of hys grace and glorie , elected in
Christe some and not all of the pos-
terytie of Adam , whom he hathe
predestynate vnto eternall life , and
callethe them in hys tyme , ius-
tyfypeth them, and gloriyfypeth them,
so that they shall never perisse or
erre to dampnatiou synallye : that
thys proposytion is trewe and ac-
cordinge to goddes plaine and man-
esse woerde , by the helpe of hys ho-
lye spyrte (whyche in the name of
Jesus Christ I humbly beseche hys
mercy, plenteously to geue to me at
this present and for euer, to the sanc-

D. ist.

tification

A defence

tification of his holye name : by the
helpe I say of his holy spirit I trust
so euidently to declare, that no man
of god shalbe able bi the word of god
ever to impugne it , muche lesse to
confute it.

In the first chapter of the epistle to
the Ephesians, y apostle saith thus:
Blessed be God the father of our Lorde Iesus
Christ, whiche hath blessed vs with all maner
of blessings in heauenlye thinges by Christ,
according as he hath elect or chosen vs in him
before the foundation of the worlde was
layed, that we shoulde be holye and without
blame before him through loue : & hath pre-
destinat vs (or ordyned vs) thorough Iesus
Christ, to be heires vnto him self, accordyng
to the good pleasure of hys wyll, to the prale
of the glorye of his grace , where with he
hathe made vs accepted in the beloued , by
whome we haue receyued redemption tho-
rough his blood , and the forȝenes of our
synnes, accordyng to the ryches of his grace,
which grace he hath shed on vs abundauntly
in al wisedom & vnderstanding and hath ope-
ned vnto vs the mysteric of his wil according
to his good pleasure , whiche he purposed in
him selfe, to haue it declared when the tyme
was

Iphe.1.

of predestination.

was full come, that he might gather together all thinges by(or in) Christ, as well the thinges that be in heauen , as the thynges that be in earth,euen in(or by) hym : by(or in) whome we are made heyres , being thereto predestinat according to the purpose of hym whyche worketh al things according to the decree(or counsaile)of his owne wyll , that we whiche hoped before(you) in Christ, shoulde be vnto the prayse of his glorye:in whom ye also holped after that ye heard the worde of trueth, the gospell of your saluation, wherein ye also beleuing, were sealed with the holy spirite of promise,whiche is the earnest of our inheritance,vntill the redemption(or full fruition) of the purchased possession vnto the praise of hys glorye.

These be þ words of Paull, which I haue faithfully translated according to the very terte in the greeke, as by the iudgement of all þ be learned I desire herein to be tried : ouer of the which wordes of Paul we may well perceyue every thing affirmed in my proposition , as I will ges occasion plainly to them that will, to see it.

Firſt, that þ cause of gods election

D. v.

is

A defense

The cause
of gods e-
lection is
his grace
and good
will.

Is of his good will, the Apostle sheweth in saying that it is through his love, whereby we are holy and without blame: also, according to y^e good pleasure of his will; according to his good pleasure purposed in him selfe; according to his purpose which worketh all things after the counsell of his owne will.

The time
of gods e-
lection was
from the
beginning

Secondly, that electio was before the beginning of the world, the apostle plainly sheweth in saying, that we were chosen before the foundati-
on of the worlde was layed: and after-
wards, in calling it the misterye of
his will purposed wyth him self, in
time to be declared.

Election is
in Christ.

Thirdly, that election is in christ, the Apostle dothe so flatly and plain-
ly set it fourth, that I neede not here
to repeate it. We (sayeth he) are
chosen in hym : we are heynys by
hym: we are accepted by hym : we
are gathered together in him &c.

Election is
not of all
men.

Fourthelys , that election is of
some

of predestination.

sonne of Adams postertye and not
of all, we maye playnelye see it, y^e
we consider that he makethe the
trewe demonstracyon of it bele-
usinge, hopinge, and hauyng the
earneste of the spypye. In whom
yea hoped(sayeth he) after ye hard
the wozde &c : in whom yc beleued,
were sealed vp &c. Agayne in attry-
butynge to the cleare, forgenenesse
of synnes, holynesse, blamelesse
lyuynge, beinge in Christ &c. That
we shoulde bee holye saith he &c:
We haue receyued forgenenesse of
synnes &c. Whos seeth not that
these are not common to all men?

All menne haue not saythe, sayeth
Paulle elles where. Nonc beleued ^{2.1befs.3.}
(sayeth Luke) but suche as were ^{Act 13.}
ordayned to eternall lyfe. Nonc
beleue but suche as be boynie of god.
Nonc beleue frewlpe but suche as
haue good heartes, and keepe
goddes seede to bryng forth frutes
by patience.

A defence

Faith is a demonstration of goddes election to them that be of yeres of discretion) that all men are not elect because all of yeres of mē beleue not. For he that beleueth in the lord, shalbe as mounte Sion: that is, he shall never be remoued.

Psa 125.

For if he be remoued, that is finally perishe, suerly he never truly beleued. But what gos I about to ligh- ten a candel in the cleare sōne light, when our sautour plainly saith y all be not chosen, but fewe: Many be cal led (saith he) but fewe be chosen. And in the second chapter to the eph: the Apostle plainly saith that the great riches of gods mercy through his ex ceding greate loue, hath saued them before their parentes & manye other gentils, which were excluded from Christ, and straungers from the p^romise, hoples, godles &c . Wherethrough we may be occasioned to cri: Oh the depth of the Judgements of god, which is iuste in al his doings and holy in all his workes, extēding his mercy after his good pleasure & wiſe, aboue al his workes.

Math.20.

Rom.11.

Psal.144.

Fiftly

of predestination.

Fyftly, that god hath predestinate these, thus elect, vnto everlasting life in Christ, the apostle doth also in the words before written, declare in saying: & bath predestinate vs through Jesus Christ to be heires vnto hym selfe. Againe, by him (saith he) ye are made heires and predestinate to the p^raise of his glorie. So saith the Apostle else where: whom he hath predestinate, them he hath predestinate to be like fashioned vnto the shape of his sonne. And Christe therelore saith, rejoyce in this, y^e your names are written in heaven.

Sixtly, that the ende of election is to the p^raye of goddes glorie and of election grace, the Apostle sheweth here, in saying: we are predestinate to be holy praise and and without blame before god &c: in glorie of saying, we are predestinate to y^e glo^r god. rye of his grace, and in saying also, vnto the p^raise of his glorie: so that nothing can be mo^re manifest.

Seuenthly, that predestination is not without vocation in gods time, and iustification, the Apostle here doth teach in bringing vs to the confication in Aderation time.

Election is
to eternall
life.

Luke. ro.

Election is

not wyt-

out vocati-

on & iusti-

fication time.

A defense

sideration of hearinge the worde of
truth, beleving and receiuing the ho-
ly spirite, remission of sinnes &c. In
whom (saith he) ye haue hoped, after
that ye heard the word of trueth &c.
Againe, by whom ye have redemp-
tion, that is, remission of sinnes tho-
rough the sheding of his bloude &c:
Also, he bathe in his full tyme decla-
red the misterie of his will &c. Unto
the Rom. the apostle shewth it most
manifestly in saying: whom he hath
predestinate them he calleth, whom
he calleth the he iustifieth. Wherby
we may se that predestination or e-
lection is not vniuersalle of all, for
all be not iustified.

Election is certain for ever.

¶ Eghely and laste of al, that elec-
tion is so certayne, that the elect and
predestinate to eternall life shall ne-
ver finally perishe or erre to damna-
tion, the apostle doth here also very
playnely shewe in saying: that they
are predestinate to the praise of god,
des grace: he saith not to the praise
of hys Justice, to the praise of hys
Wysedome, to the praise of his po-
wer (al though he myght most truely
saye

of predestination.

says so) but he saith to the prasse of his grace: whiche were not grace yf there were any respect at all of wo^mkes on oure behalfe, so^t then were Rom.ii. grace not grace. If there shoulde be any condemnation of the electe and predestinate to eternall life, it must nedes be because of their sinnes: but where were the prasse of gods grace then, which is the ende of gods election: Shall we not by this meanes make gods electiō without an ende, and so without a beade, and so no election at all, as some would haue, further then they elect themselues? Let such seare they shall not fynde the benyfyte of gods electiō, because they seke it as the Israelites did and not as the elect, whiche not onelye find it but also obtaine it. The other are blinded, as it is written: god hath given them the spirit of vnquietnes, eyes that they shoulde not see, and ears that they shoulde not heare, euen to thys daye &c. Agayne, be she wethe the certayntyne of saluatⁿon to them that be elected, in saying that they be accepted i the beloued.

Rom.ii.
Plal.69.

Once

A defence

one accepted and beloved, in Christ
and ever beloved : for whom he lo-
ueth, he loueth to the end. And gods
gifts are such that he cannot repent
him of them. And therefore saith Christ
I know whom I haue chosen, attir-
buting to election the cause of small
perseverance. By whiche things Ju-
das was seen not to be elected to eter-
nall life, although he was elected to
the office of an Apostle, as Saul was
elected to the office of a King. Whiche
kind of election is to be discerned in
readinge the scriptures, from thys
kynge of election þ which I speakes
of nowe, that is, fyrst election to eter-
nal life in Christ. Thirdly he sheweth
þ certaintye of saluation of þ electe,
by calling them heires . For þ we be
heires of god, then are we fellowhel-
res with Christe , to be afflicted and
glorified with Christe , and therefore
saith he, accordinge to the decree of
his owne will. Lo he calleth it a de-
cree or counsel whiche shall stand, as
Esat saith : the counseil of the Lord
shall stande . Fourthly he sheweth
this certaintie by sayings that they
are

John 13.
Rom.11.

John 13.

Rom.8.

Esai.46.

of predestination

are elect and predestinate to the praises
of gods glory, which we shuld more
care for, then for the saluation of al
the world. This glory of the lord is set
forth as wel in them y perishe & are
reprobates, as in the elect, & therfore
S. John bringinge in y place of Esai
speaking of y reprobate saith, y Esai
spake that whe he sawe the glory of
the lord. This glory of the lord to be
set forth by vs, is a great mercy and
benefite of god. I am assured that it
the very deuyls and reprobates dyd
not reppne hereat, but were thankyn
full that they might be ministers in
any pointe to set fourth goddes glo-
rye : I am assured (I saye) that
they shoulde fynde no hell nor tor-
mentes . They hell and tour-
mentes commeth of the loue they
haue to them selues and of the ma-
lyce , enuye, and hatred they haue
agaynste God and hys glorie . Let
them tremble and feare that maye
not awaie with the glorie of the
lord in election and reprobation.

B. L. coniur. Lec

A defence

Rom.9.

And so

Math.25.

2.Cor.2.

2.Cor.5.

Ephc.1.

Col.1.

Let not their eyes be euell because god is good, and doth good to whome it pleaseith him: w^tzong he doth to no man, nor can doe, so^t then he were not righteous and so no god. He can not condemne the iuste, so^t the were deuyntrie, because his word is con- trarie. He cannot condemne the pe- nitent and beleuer, so^t that were a- gainst his promise. Let vs therfore laboure, studie, crye and praye so^t re- pentance and faith, and then cannot we be damned, because we are y^e bles- sed of the father before all worldes, & therfore we beleue, therfore we re- pent. And so^tasmuch as it perteineth to vs whiche be within, to see and to speake of those thinges whiche are geuen vnto vs of god in Christ: let vs laboure hereaboutes, and leane them that be withoute to the lorde, whch will Judge them in his tyme. The Apostle prayseth so^t the Ephesi- ans, so^t none other wisdome and re- uelation from god, then wherby they might know god & haue their minds illuminated, to see what they shoulde hope so^t by their vocation, and how rich

of predestination

rich the glory of his inheretance is
vpon his saintes. Further then this,
I thinke is vnsemy for vs to search,
vntill we haue sought out, how rich
gods goodnes is and wch to vs his
chldren. The whiche we can never
do, but the more we go theraboutes
and the more we taste his goodnes,
the more we shall loue him and loth
all thinges that displease him. This
(I say) let vs do, and not be to busye
boodes in searching the maiestie and
glory of god, or in noxishing in any
wise the doubting of our saluation,
wherto we are readye enoughe, and
the devill goeth about nothinge ellis
so muche as that : so by it we are
dulle to doe good to other, we are so
carefull so; our selues. By it we are
more dulle to do good to our selues;
because we stande in doute whether
it profiteth vs or no. By it we dishon
our god, either in makinge hym as
though he were not true, or elles as
thogh he our saluation came not on
ly and altogether from him, but han
ged partly on our selues. By it the
devill will bringe men at length to

p. ii. dispaire

A defence

Math. 4.

Eph. 6.

Luk. 18.

Psal. 34.

Psal. 91.

Heb. 1.

Luk. 10.

Ph. 4.

Rom. 3.

Math. 24.

dispaire and hatred of god. Doubte once of thy saluation and continue therin, and surely he then will aske no more. It was the first thing wher with he tempted Christ: if thou be the sone of god &c: It is the first and principalest darte he casteth at gods elect. But as he preuailed not against Christ, no more shall he doe against anye of his members, for they haue y^e shield of faith which quencheth his fiery darter, they praise god night & day, how then shuld they perish? The Angelis of the lord pitch their tentes round about them, how then shouldeathan preuaile? They are borne in y^e hands of the angelis least they shoulde hurt their feete at anye ston: God hath geuen commaundement to his Angelis ouerthem: The Angelles are ministers vnto them: Their names are written in y^e booke of life, & therfore Christ had them re joyce: as paul doth y^e philippians, for nothing shal separate them frā y^e loue wher w^e god loueth the sy: Christ Iesu, who saith that it is impossible for them to erre finally to damnation:

of predestination

so; he is their light to illuminine their ^{PSAL. 12.}
darknes: They are geuen to him ^{to} John. 6. 10.
kepe, & he is faithful ouer al goddes
childe. He saith he will keps thē so
that they shall never perishe. After Hebr. 3.
they beleue, they are entred already ^{John. 5. 6.}
into everlasting life. Christ hath set
thē there already: he bathe committed ^{John. 17.}
thē into his fathers hands by p[re]ayer,
which we knowe is sure, & therfore ^{Heb. 5.}
death, hell, deuilles no; all power,
synnes no; mischefe, shall never pul Rom. 8.
vs out of our heads hands whose mē
bres we are, & therfore receyving of ^{1. Cor. 6.}
his spirit as we doe, we cannot but
bring soþ y frates thereof, though ^{1. Cor. 1.}
now & then the fleshe fayne vs. But
the lord, euē our lord be praised whi-
ch is more strōg in vs then he whi-^{1. John.}
ch is in y world: he alwates putteth
vnder his hand y we lie not still no; ^{Psal. 67.}
shal do as y reprobate, whose pietie is ^{Ose. 6.}
as y mornig dew, soone come & gone
gone: & therforz thei cānot cōtinue to
y end. Cānot: no they wil not if thei
cold, because thei hate god & his glori
& therfore al thē y seke it o; set it so;
th: wheras y elect loue al mē & seke
to do al men good in god, suspending

A defence

Rom.14. their iudgements of others, y they
maye stande or fall to the loude and
not to them.

¶ Yetherto oute of this ons place of
Paull to þ Ephesians, if the matter
of election and predestination be so
fullly sette forth, to goddes glory and
to the comforde of his Church: howe
may we suppose is this matter sette
forth in the whole body and booke
of þ canonicall scripture: whereto I
had rather send thee good reader,
with this candell light whiche
I haue nowe geuen thee
then in a matter so ma-
nifest to make moze
a doe then nee-
deth.

An other treatise

of election and freewill by

J. bradford.



EHAT there is and al-
ways bath ben with
God, even before the
world was made, an
election in christ, of al
those þ shalbe saued,
many places i þ scriptures do teach:
as to þ Eph. 1. rom. 8.9.11.1. Thes. 1.
Math. 20.22. 24. Matk. 13. Tit. 1.
Act. 13. Philep. 11. Luke. 10 18. Apoc
3.13.17. 21.22. Jhon. 6.8.10.13.17. And
almost every where in the new testa-
ment. In no case therfore it maye be
denied of anye þ is godly, although
he cannot attaine to gods wiſdome
Justice, and mercye in it, For that Exod.33.
were to see goddes ſoþe partes. We
must graunt it therfore because the
word of god doth not onely teach it,
but also it standeth with the very na-
ture of god, that to him not onelye
men, but all thinges also that haue
ben or shalbe for ever, i al creatures
are not onelye certaine, but so cer-
taine.

of election

faine, that they cannot but be accor-
dingly, & serue his prouidence: soz els
god were not god, if anything were,
hath ben, or could be withoute his
knowledge, yea certain knowledge:
which knowledge in god maye not
be separated of anye man from hys
wisedome, & so not from hys wil, ex-
cept we wold make two gods, as did
the manichees, one the authour of al
good, and another the authour of all
uel, both which (say they) were eter-
nall & without beginninge. Whiche
their opinion is deuelishe & against
þ word of god most manifestly, whi-
che affirmeth in many places that
there is no mo gods but one, or any
other that haue power to do good or
euill absolutly, or of theselues. But
lest some men whiche are to curios
should hereout gather, that then all
thinges come by fatall necesstie, as
the Stoikes thought, or by compul-
sion and coaction, as other thinke,
and therefore saye they, all goddes
preceptes requiring that whiche we
cannot doe, are in vaine: I thyngke
it

and freewill.

It good to speake some thing hereof.

Fyrste the Stoikes oppnion is to be condemned as concerninge fatall necessitie, soz that it tyeth and byndeth god to the seconde causes , and maketh hym, which is a most free agente, bounde and tyed , so that he cannot worke but as the seconds cause mouethe hym . For they did Imagyne a perpetuall connexion and knytinge together of causses by a perpetuall order whiche is contained in nature , where as we shoulde certaynelye knowe that it is God whiche is the ruler and abyter of all thynges , whiche of hys wisedome hathe foresene and determinyd all thynges that he wyl doe , and nowe of hys power doeth in hys tyme putte the same in execucion , accordinge as he hathe decreed wyth hym selfe. Herein to tarye anpe longer I nede not, soz that I thinke there be none nowe whiche bee of this oppnyon, to attrybutte thynges to fortune, a word vnsemy for Christians.

Against the
Stoikes fa-
tall nece-
ssitie.

P. v.

Secondly

Secondly, that al things are done by coaction or compulsion, is false and oute of goddes prouidence and predestination cannot be gathered or maintained, soz there muste be a differēce put betwen necessity and cōstraint. All things that haue bene done, be or shalbe, in consideration of gods prouidence, as it is with god, are of necessitie, but yet not of compulsion or cōstraint: As soz example you shall see that necessitye is ons thinge and constrainte is an other thing. God is good of necessitie, but who now will say then that he is so by coaction or enforced thereto: The deuell is naught of necessitie, but not by coaction. Good men do wel of necessitie, but not by compulsion. Wicked men do euyll of necessitye, but not of constraint. A thinge þ is done willingly, is not to be said to be done by constraint. God is good willingly, but not by compulsion. The deuell is naught willingly, but not of insforcing. Good men do good willingly, but not constrainedly. Wicked me-
des transgresse willingly, but not com-

and freewill.

compelled. So y it is playne, though al thigs be done of necessitie, yet ar they not of compulsion and enforcement. By reason wherof, a man that wilbe diligent in lookinge hereon, may se matter enough to purge god from being the authour of all euyll or of any euyll: although he be the authour of all thinges and of al actions, whiche are to be construed accordinge to the will of the doers: and so maye we see one Action to be both good & euill in respecte of gods will and Sathanas will. For inasmuch as a thing is done accordinge to gods wil, the same is good, soz his wil is good. And in asmuch as a thig is done according to Sathanas wil, it is euil because his wil is euil.

But now to the third thing, that is, whether gods precepts requiring that which is not in our powers, be frustrate or no, although al thinges are done of necessitie and by goddes prouidence. To the vnderstandinge hereof. ii. things are to be cōsidered. First y we must thinke of god, not as he is in hym selfe, but as by bys word

of election

word he teacheth vs. Secondly, the
state of man before his fall is to be
compared with the state of man pre-
sently, as he is nowe broughte into
this world. For the firste, although
it be most true that to god al things
are so certaine as before is spoken:
yet in that god hath opened to vs by
his woorde so much of his will as we
shuld w diligence serch and obserue,
we maye not thinke otherwise, but
that whatsoever is done agaist that
woorde, þ same is sinne & euill in hym
whosoever he be þ doth ther against:
although the same transgressis god
doth & can vse to serue his prouidēce
accordingly. Of which prouidēce we
may not otherwise judge, then þys
woord geueth vs leue, þ is, we must
doe nothinge to serue it, but as þys
woord teacheth. If Adam had ben ru-
led hereby, then he had not eaten þ
aple: for in that he obeyed not the
woord of god, whiche he knewe, easi-
ly we may perceane, that he dyd not
eate the aple to obey gods prouidēce
whiche he knewe not. So that evi-
dent it is, Adams fal to be sinne and
euill

and freewill.

euell, and he him selfe with the serpent to be þ anhour therof, god not allowing or approuinge the euell. Which is to be construed accordinge to the will of the doer, which will in Adam was naught, althooug the action god turned to serue his prouidence, therby setting forth his wondresful wisdome, power, & goodnes: whereat we ought rather w reuerence to wonder, therby wandering further then besemeth vs, to cal into question, why god did so. Whiche why, no man is able to vnderstand, & therfore we shalld bidde our busye braine syt downe, and not to couet a gaine to be like to god as Adam did, and therfore he fel so soule as he did.

For þ second mans state, I means before his fall, & his state nowe, thus let vs think, namely þ god made man after his Image, þ is, endewed man w a soule immortal, wise, rightuo^z, & holy: for þ Image of god is nst cōcerning the body, whiche man hathe cōmen with the beastes of the earth, but it is from abone and of goddes bretching. So þ Adam transgressing godes

of election

gods precept, did not according as he
should and might haue done, but ac-
cording as he shoulde not haue done,
and myghte haue auoide; if that he
had not receiued the persuasion and
counsel of the Serpente. Whiche god
permitted him to doe, thereby to de-
clare, that perfect Justice, wisedome
and holines, is not nor cannot be in
any creature, whiche is not god also,
and therfore Christ being god was
made man, that in man there might
be this perfection and justice, whiche
is in Christ oure lord, and in Adam
we could never haue had. Whiche
wisedome of god we shall joyfully
one day behold, ys we will nowe re-
straine our busye bjaime and curio-
site, from searching further then we
should doe. But to returne agayne,
Adam (I say) being made after gods
Image, whiche he receiued so vs al,
to haue vertued the same vnto vs all
by naturall propagation, by trans-
gressing the commaundements, lost
and mangled so the same Image of
god in himself and in vs all, that so
mortallitie came death, so wisedome
came

and freewill.

came foolishnes , for righteousness
came vnrighitousnes , for holynes
came corruption, concerning goddes
Judgement and in goddes sight: al-
though there remained in him, con-
cerninge mans Judgement and the
sight of the worlde, life, wisedome,
rightuousnes and holynes, þ which
all we by propagation doe from our
mothers wombe receive: so that we
may well see our state now to be far
from the state we had before Adams
fall, and therfore gods law requireth
nothinge of vs but that which was
in our nature before the fall, whiche
we se is impossible for vs to paye ac-
cordingly, and yet god not vnjust, in
that he asketh of vs nothing therby
but the selfe same thinge whiche he
gave vs in our creation. The lawe
then and the preceptes of god were
genen after the fal of man, not that
man shoulde thereby get life, and the
thinge whiche was loste by synnes
(for the blessed Seede was promised
for the recoverig hereof, and to him
that partained) but that man by it
micht know sinne, and what he had
lost

of election

lost, therby to desire moze deeply the
promised seede, by whome as we be
receaued, so our enills be not impu-
ted, and that we being renued by his
holy spirit and newe seede, shuld as
newe borne babes desire, and by will
beginne to do the lawe of god, which
after our deliuernace fourth of thys
corrupte bodie and man of synne by
death, we shall without all let fully
accomplishe, & at the length receive
the bodye, to be spirituall (as Paull
saith) and holye, ready to obey and
serue the spirit, as an helper rather
then an hynderer. Oh happye daye
when wilt thou appeare?

By this whyche I haue alreadye
spoken, I thinke the diligent reader
may se, how that there is election of
gods chldren, & how that gods pro-
vidence stretcheth it selfe to al thin-
ges, so that al things in respect ther
of come of necessitie, but yet nothing
therby to be done by constraint and
enforcement: wherethroughhe god is
seen to be the authour of al things &
yet of no euil or sinne.

The state of man before his fall &
after

and freewill.

after, wth the cause of gods laboe & precepts geuen to man, I haue bretly touched. Nowe it resteth that I shold speake some thing of frewil, what it is, and howe farre we maye graunte that man hath free wyll.

What this may be vnderstand: as I would haue the ende wherefore god gaue his law to be cōsidered, namely not soz mā to get therby eternall life which apperteined to þ promisē sede, but to shewe mā what sinne is & what by syn he lost, that he might by his vnhabilitie be drüen to deser of very necessity, þ promised Messias, and so by him to receyue the sp̄it, wherethrough being regenerate he might learne to loue the lawe, to take it as a directorie & rule to liue by, and to hedge in his old man frō controlinge: this geare (I saye) as I would haue it considered, yf we wil vnderstand mans freewill, so would I haue this marked, namely the difference betwixte the life whiche we losse & had in our first creation, and nowe haue by þzth before regeneration. In our firste creation we had a

D. i. life

of election

life, not only w^t the creatures, but al
so with god, whiche life utterly Adā
lost, as he declareth by the runnyng
awape to hyde him selfe from god.
And this he lost for vs also, as wel as
for him selfe: in respect whereof the
scripture calleth vs deade. Concer-
ning this life therefore that is with
god, we haue no wil at al, much iesse
any frewil. For how can a dead man
haue any wil? The will therfore we
haue, is onely for this life and with
men, that is, it is not good and free
but in respect of men: and in this life
in respecte of god and life with him,
all our will is as we are, euen dead:
yea and the wil we haue for this pre-
sente life, if a man will consider the
god of this w^trld, and howe we are
his slaues by birth and continually
tyll we be regenerate, and how ready
our affections are to serue his pur-
pose, I thinke none will saye other-
wise but that man: will unregene-
rate is none otherwise fre, then plea-
seth his maister, who muste needes
serue spite of his head, our god: and
therefore all to be done by gods pro-
vidence

and freewill.

uidence, as I saied before, withoute
any imputation of euill to our good
and most holy father. Yea but (saith
one) what freewill hath man that is
regenerat? This wil I brefly shew
when that I haue spoken of Justifi-
cation, y which precedeth regenera-
tion: from whom we may discerne
it, but not deuide it, no moxe then
heat from the fyre.

Justification in scripture is taken
for the forgeuenes of oure sinnes, &
consisteth in the forgeuenes of oure
sinnes. This is onely gods woorke &
we nothing els but patientes & not
agentes. After this woorke, in respect
of vs and our sense, commeth regene-
ration, which altogether is goddes
woorke also. Soz as to our first byrth
we bring nothinge (bring quoth I:
yes we bring to let it, many things
but to further it nothing at al) so do
we bring nothing that can helpe to
our iustificatiō: as S. Austen ful wel
saith: he that made thee withoute
thee, shall he not iustifie thee wyth-
oute thee: whiche the papistes haue
peruerced, reading it affirmatiuely,

D. ii. with-

Of election

The paples
wes reade
thus with
out interro
gation. without interregation , as though
we brought some thing to our lusti
fying: where as it (I meane justifys
cation) is a muche more excellente
worke then þ worke of our creatiō,
guifecit te and therefore to arrogant are they,
sincere, non whiche will not geue al to god in it,
justificabit as they doe in their creation . Good
te sinc te.

He that
made thee
without
thee shall
not justifie
thee with
out thee.
That is,
without
thy helpe,
this his only
worke, justification &
thy works, regeneration. Whiche worke in re
thy worthi
spect of vs and our imperfection and
nes.

men sile from that p̄ide, and are con
tent to geue no lesse to god justify
sing & regenerating them , then they
do to their parentes for their first ge
neration. Also we be Justifyed and
regenerated of god , we are altoge
ther dead to god and to al goodnes in
his sighte, & therfore we are altoge
ther patients til god haue wrought
thy worke, regeneration &
thy works, regeneration. Whiche worke in re
spect of vs and our imperfection and
nes.

fallas, in that it is not so ful and per
fect but it may be more & more, ther
fore by the spirit of sanctification,
whiche we receiue in regeneration
as the seede of god, we are quickened
to laboure with the lorde, and to be
more justified, that is, by faith & the
fruites of faith, to our selues and o
thers

and freewill.

thers to declare the same, and so to
encrease from vertue to vertue, from
glory to glory, banishing vices more
to haue oure feete swifter, although
we be cleane not without swiftnesse.

Now to the question. A man regen-
erate (which we ought to believe of
oure selues, I meane that we are by
our baptisme, the sacrament thereof
of requiring no lesse faith) a man may
say regenerate, that is, borne of god,
hath the spirite of god. And as a man
borne of fleshe & bloud hath the spirit
therof, whereby as he can stirre by him
selfe to doe more and more the dedes
of the fleshe ; so the other can by the
spirit of god in hym, stirre by him
selfe the giftes and graces of god, to
glorifie god accordinglye. Howbeit
heare let vs marke, that as the olde
man is a perpetuall enemye to the
newe borne man: so accordinglye to
his strength, the woxkes of the new
man are letted and made vnffectu-
all. Wherefore god hath taught vs to
pray, and promised his help, which
he commonly in maner geneth by h
croffe: whereby þ old man is weakened

M. iii.

and

Of election

and the self receiveth strength more
and more, bringing a dissolution and
an better degeneration of the olde man
by death, that it might go to god frō
whence it came, and to his home evē
auen, where in the last day it shall
receyue the olde Adam, now so scho-
red, that it will never moe be but a
moste faithfull frende to serue and
praise the lord for euer moe.

Thus haue you nowe, what free-
lyll the regenerate childdren of god
haue, for whose sakes the gospel and
sweete free promises are geuen, and
to the regenerate new man they pro-
perly do pertaine: As doth the law,
with al comminations, and the con-
ditionall promises (I meane promis-
ses hanging vpon condition on oure
worthines) pertaine properly to the
olde and ungenerate man , so that
when he kicketh, he must by them be
hysled and kepte downe : when the
inwarde man woulde be comforted,
he must haue, not the law nor her com-
minations and condicional promises,
but the gospell and her moste sweete
free promises, so thal we walke ne-
ther

and freewill.

ther on þ right nor on the left hand,
but kepe the righte waye to heauen
ward, euen Christ our lord and cap-
taine, as his sondions, seruantes
and luely members, neither dispa-
ring nor carnally liuynge, but fearing
and reuyssinge as is appertaininge
whiche God graunt for his messagis
sake, Amen.

And thus my dearely beloued, I
haue sent to you bresly my minde here
in according to your desire. Because
I haue had little time and manye o-
þer lettes, I shall hertely pray you
to take this in good part, & with the
more indifferencie and attention to
read it, for my desire was to wriþ ful-
ly and spedely, therfore it perchance
hath the more obscurtie and diffi-
cuth a frenedly reader, construc-
tinge all to the best, and bzo-
therlye admonyshyng
Where cause maye
appears,

A BREIPE SVMME OF THE
doctrine of election and predestina-
tion.

 God's foresight is not the
cause of synne or excus-
able necessitie, to him
that sinneth. The dam-
ned therefore haue not
nor shall haue any ex-
cuse because god foreshewing their con-
cernatiō through their own sinne,
did not drawe them as he doth his ele-
cate, unto Christ. But as the electe
haue cause to thanke god for ever for
his greates mercies in Christ : so the
other haue cause to lamente their
owne wilfulnes , sinne and contem-
ning of christ , whiche is the cause of
their reprobatiō , & wherin we shuld
loke vpon reprobation: as the onely
goodnes of god in Christ is the cause
of our election and saluatiō , wherin
we shuld loke vpon gods election. He
that will loke vpon god or any thing
in god simپle and barely as it is in
god , the same shalbe starke blynde.
Who can see godes goodnes as it is
in god: Who can see his Justice as it
is

A breife summe

is in him: If therfore thou wilst loke
vpon his goodnes, not only loke vpon
hys wo:kes, but also vpon hys
wo:rd: even so if thou wilst loke vpon
his justice do the like. Then shalte þ
see that election is not to be loked on
but in ch̄rist, nor reprobation but in
sinne. When the second cause is suf-
ficient, shuld not we think that they
are to curios þ wil runne to search
the first cause, farther then god doth
geue them leaue by his wo:rd: The
whiche first cause, because they canot
comprebēd, therfore do they deny it.
God be mercifull vnto vs for hys
names sake, & geue vs to loue & lyue
his truthe, to seeke peace & pursue it.
Because god of his goodnes, for the
comfort of his childe, and certaintie
of their saluation, doth open vnto
them some thinge the fyfte cause of
their saluation, that is, his goodnes
before the beginning of the wo:ld, to
be loked vpon in Ch̄rist, a man maie
not therfore be so bold as to wade so marke this
in condempnation farther then god well and
reueleth it. And for as muche as he be not to
hathe not reueled it but in synne, curios
ther,

A breife summe

therfore let vs not loke on it other-
wise. Seke to be deliuered frō synne
and feare not reprobation : but ys
thou wilte not, thou shalte fynde no
ercuse in the last daye . Say not but
thou art warned.

To the former meditations and praiers, for
your further comforde and godly exercise,
you maye ioyne those moste godlye and
comfortable meditations whiche are an-
nexed to his boke lately imprinted agaist
the feare of death.

Printed at London

by Roulard Hall, dwelling in
gutter lane at the sygne of
the halfe Egle and Key.

1562.

A.F. Faultes escaped in the printing.

In A. the 7 lease second side. 19. line,
soȝ thou louest , read thou louest.

C. 3 lease, seconde syde. 13 lyne, soȝ is
reade are.

C. 6 lease second side . 10 line, soȝ thy
rede they. And in the 15 line, soȝ ma
liscousnes reade maliciousnes.

D. 3 lease , seconde side . 4 . line, soȝ
daube reade b̄esse.

D. 6 lease seconde syde. 25 lyne, soȝ
swing reade swynge.

E. 2 lease first side. 8 line, soȝ affliction
on reade affliction , and in the. 15.
line, soȝ was, reade wast.

E. 3 lease second side. 12 line, soȝ dis-
p̄ater, reade despair.

F. 3 lease, second side. 6 line, soȝ hel-
pes , read helpleſ.

leaf 1.

F. 4 lease second side. 14 line, soȝ tþy
wslt, reade the will.

G. 6 lease first side. 12. line soȝ diddest
geue, read hast geuen.

G. 7 lease fyȝt side. 9 line, soȝ fath-
ful, read fatherly.

I. 7 lease firſte ſide. 6 line, soȝ profeſſion
read perſection.

I. 8 lease seconde syde . 26 line , soȝ
me, reade my.

leaf 7

A PRAIER FOR THE

faithfull afflicted in Fraunce for the gospell.

O Mercisfull father , who never doest
forsoake such as put their trust in
thee: stretch forth thy mighty arms
to the defence of our brethren and neigh-
bours in Fraunce, who in their extreme
necessite crye for conforto vnto thee:
preuent the cruel deuise of Aman, staye
the rage of Holophernes, breake of the
counsel of Achitophel, Let not the wic-
ked say, where is nowe their god ? Let
thy afflicted flocke feele present ayde &
releife frō thee (oh lord): luke downe vp
on them with thy pitifull eye from thy
holie habitation: send terrorre and trem-
blyng amouge their enemies: make an
ende of their outragious tiranny: beat
backe their boldnes in suppreſſing thy
truth, in destroying thy true seruantes,
in defacing thy glory, and in setting vp
Antichrist. Let them not thus proudly
aduance themselves against thee and
against thy Christ, but let them under-
ſtānd and feele that against thee they
fight. Prescrue & defende the vine whi-
che thy right hande hath planted, and
let all nations ſee the gloze of thyne
anointed, Amen.

Be present to have the father present with
the child & witnesseth & then direct your
words to him, or in his absence to one of the
witnesses saying

Do ye present this your child [or this child] to
be baptized, requiring to have it in graffed in
the church as a member of the same?

The answer / yea.

Then make confession of that faith wherein
ye require to have it baptized.

Let him recite the articles of the
Creede

Required to have the father present with
the child & witnesseth & then direct your
words to him, or in his absence to one of the
witnesses saying

Do ye present this your child [or this child] to
be baptized, requiring to have it in graffed in
the church as a member of the same

The answer / yea.

Then make confession of that faith wherein
ye require to have it baptized

Let him recite the articles of the
Creede

felix
lambet & o 6⁶ gngd
calf one omg

Tompson
one ralfe o 6⁶
for burgess o - vng

one lambet perrotte

Erald
one grattis lambet 6⁶
one ralfe o 6⁶

lambet
calf
perrotte
for knyfolt paucelle
one lambet paucelle

